

Liturgies Engl. Ch. of Com. Prayer

THE
B O O K
OF
COMMON PRAYER,
And Administration of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies
OF THE
C H U R C H,
According to the Use of the
Church of England:
Together with the
PSALTER or PSALMS
OF
D A V I D,
Pointed as they are to be Sung or Said in CHURCHES.

O X F O R D:
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drawn at

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An ACT for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.



HERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order, Common-Prayer, and Ceremonies, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, Institutes, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament, Holden in the Fifth and Sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; which was repealed, by an Act made by Act of Parliament, in the first Year and the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this Present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in or by the said Book, shall be void, and of none effect, from and after the feast of the Nativity of S. John Baptist next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration, and addition thereto added and appointed in this Statute, shall stand and be from and after the said feast of the Nativity of S. John Baptist, in full force, and effect, according to the intent and effect of this Statute; Any thing to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Even-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such order and form as is mentioned in the said Book, and Authority of Parliament, Holden in the fifth and sixth Years of the Reign of King Edward the Sixth, with one Alteration, or addition thereto, added on the Sunday in the Year, and the Form of Litany altered, and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of S. John Baptist next coming, refuse to use the said Common Prayer, or to minister the Sacraments, such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or ordinarily transgess in the same, use any other Rite, Ceremony, Ordinance, or Rite, or ceremony of any Sacrament, or other Open Prayer, than is mentioned in the form in the said Book, I Open Prayer, and the like intent this Act means that Prayer which is for other to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church I or shall preach, declare or speak any thing in the derogation, or derision of any Article, or clause of any Sacrament, or of any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he shall lose and forfeit to the Queens Highness, Her Heirs and Successors, for his first Offense, the profit of all his Spiritual Promotions, or Promotions, coming or arising in one Whole Year, next after this conviction: and also that the Person so convicted shall for his second Offense be forfeited to the Queens Highness, without any manner of Misdemeanour, And if at any time after his first Offense, he do offend again in the like manner, he shall after his first conviction offend, and also thereof in form abovefield lawfully convicted: That then the same Person shall for his second Offense suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions: and, That it shall be lawful to all Patrons, or Donors of all such singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person and Persons, so offending were dead: and, That if any such Person or Persons, after he shall be twice convicted in form abovefield, shall offend against any of the Premises the third time, and shall be thereof in form abovefield lawfully convicted: Then then the Person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer Imprisonment during his life: And if the Person so shall offend, and be convicted in form abovefield, and also thereof in form abovefield lawfully convicted: That then the same Person shall for his second Offense suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions: and, That it shall be lawful to all Patrons, or Donors of all such singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person and Persons, so offending were dead: and, That if any such Person or Persons, after he shall be twice convicted in form abovefield, shall offend against any of the Premises the third time, and shall be thereof in form abovefield lawfully convicted: Then then the Person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer Imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person, or Persons whatsoever, after the said Feast of the Nativity of S. John Baptist next coming, do any Intelligences, Plays, Songs, Rimes, or by other open Words, declare, or intend any thing in the derogation, or derision, or degrading of any Book, or any thing therein contained, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chapel, or in any other place, to sing, or say any Common, or Open Prayer, or to minister any Sacrament otherwise, or in any other manner and form, than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chapel, or any other place, to sing, or say Common, and Open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book: That then every such Person, being thereto lawfully convicted, in form abovefield, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, for the first Offense, four hundred Marcs: and if any such Person, after he shall be once convicted in form abovefield offend against any of the last recited Offenses, and shall in form abovefield be thereof lawfully convicted: That then the same Person so offending, and convicted, shall for the second Offense forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, four hundred Marcs: and if any Person, after he is in form abovefield, shall have twice consist of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovefield lawfully convicted: That then every Person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer Imprisonment during his Life: And if any Person, or Persons, that for his first offence concerning the Premises, shall be convicted in form abovefield, do not pay the sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid within six Weeks next after his Conviction, That

then every Person so convicted, and so not paying the same, shall for the same first offence instead of the said sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise, and if any Person, or Persons, that for his second offence concerning the Premises shall be convicted in form abovefield, do not pay the said sum to be paid by virtue of his Conviction, this Statute, in such manner and form, as the same ought to be paid, within six Weeks next after his first Conviction: That then every Person so convicted, and not so paying the same, shall for the same second offence instead of the said sum, suffer Imprisonment during twelve Months without Bail or Mainprise: and, That from and after the said Feast of the Nativity of S. John Baptist next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queens Misdemeanours Dominions, shall diligenter and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or, upon reasonable let therof, to some usual place, where Common-Prayer, and such Service of God as may be used in such time of let, upon every Sunday and other days ordained and used to be kept as holydays, and shall there to abide orderly and soberly during the time of the Common-Prayer, Penitence, or other Service, so used there to be used, and ministered, upon pain of Punishment by the Censure of the Church, and fine of five Shillings, and that every Person so offending shall forfeit for every such Offense twelve Pence, to be levied by the Church-warden of the Parish where such Offense shall be done, to the relief of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of ditties.

And for due execution hereof, the Queens most excellent Maiesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly command, and require all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour them selves to the extremitie of their knowledge, that the true and true execution hereof may be had throughout this Realme, and George, that they will answer before God for such evils and plagues wherewith Almighty God will inflict his people for neglecting this good and wholesome Law, and for their Authors and in the behalf of their Subjects, and for the sake of the same, shall have full Power and Authority by this Act, to reform, correct, and punish by Censure of the Church, all and singular Persons which shall offend with any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of S. John Baptist next coming, against this Act and Statute: Any other Law, Statute, Ordinance, Liberty, or Provision heretofore made, had or inferred to the contrary notwithstanding.

And it is Ordained, and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full Power and Authority by this Act, of their open and general Sessions, to require, hear, and determine all, and all manner of Offences that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Precept for the execution of the same, as they may do agaist any Person being indicted before them of Treasons, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, join and associate him self by virtue of this Act to the said Justices of Oyer and Determiner, and of the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the inquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the Costs and Charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of S. John Baptist next coming: and that all such Priests and Cathedral Churches or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of S. John Baptist, shall within three Weeks next after the said Books so attained and gotten, use the same Service, and put the same in use according to this Act.

And it is further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeded, or otherwise molested, of or for any of the Offences aforesaid, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, and after any Offense committed or done, contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Office above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Burghs, and other Head-Offices, of all and singular Cities, Towns, and Townships, within this Realm, Wales, and the Marches of the same, to the which Offices and Townships the said Act doth not specially apply, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine all such Offences aforesaid, and every of them yearly, within fifteen Days after the Feasts of Easter, and S. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Vicariates, Synods, and elsewhere within their jurisdiction, at any other time and place, to take Accoultance, and Information of all, and every thing aforesaid mentioned, done, committed, or perpetrated, within the limits of their jurisdiction and Authority, to punish the same by Administration, Excommunicacion, Scandalum, or Deprivation, and other Causas, and Processus in like form, as heretofore hath been used in like Cases by the same Ecclesiastical Law.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises shall for the Offense sofet receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary Seal, shall not for the same Offense offend be convicted before the Justices; and likewise receiving for the said Offense Punishment first by the Justices, he shall not for the same Offense offend receive Punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That whatsoever Offense shall be committed in the said Ordinary, or in any other Officiale of the Church, and of the Ministers thereof shall be reparation, and be so farre as may be in this Kingdom of England by the Authority of Parliament in the second Year of the Reign of King Edward the sixth, and other Ordines shall be thereto taken by the Authority of the Queens Maiesty, with the Advice of Her Commissioners appointed and Authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitans of this Realm: And also, That if there shall happen any Contempt, or Irreverence to be used in the Ceremonies or Rites of the Church, by the authoris of the Orders appuiled in this Book: The Queens Maiesty may by the like advice of the said Commissioners, or Metropolitan, ordaine and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods Glory, the edifying of his Church, and the due reverence of Christs holy Maters, and Sacraments.

And it shall be further Enacted by the Authority aforesaid, That all the Bishops, Prelates, Clergymen, wherein, or wheresoever any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or say other the Queens Dominions and Countries, shall from henceforth be utterly void and of none effect,

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Biskops, Priests, and Deacons in the Church of England.

XIV. CAROLI II.

Whilst in the first Year of the late Queen Elizabeth, there was one Uniform Order of Common Services and Prayer, and of the Administration of Sacra-ments, Rites and Ceremonies in the Church of England, agreeable to the Word of God, and usage of the Primitive Churc^t, compiled by the Rec-
eived Bishoppes and Clergy, set forth in one Book, Entituled, *The Book of Com-
mons Prayer, and Administration of Sacra-ments, and other Rites and Ceremonies in the
Churc^t of England, and rationed to be used by all of Pastorate, holden in the Year
of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and
Service in the Churc^t and Administration of Sacra-ments*; and shall prestatable to the Estate of this
Empire deuoted to the use in the Churc^t of England, and shall prestatable to the Estate of this
Kingdome, to the Honour of the Most Merciful, Faour and Blessing of Almighty God; it is no wise to
reside, and plentifully poured by all Common Prayers, due using of the Sacra-ments, and
often Preaching of the Gospell, with devotion of the hearts. And yet this notwithstanding
great numb^r. 1. People in divers parts of this Realme, following their own sensualities, and
living without knowledge and due fear of God, do wilfully and schismatically alienate
and refuse to come to their Parish Churc^t, and other public places where Common Prayer, and
Administration of the Sacra-ments, and Preaching of the Word of God is used upon the Sunday
and other days ordained and appointed to be kept holy unto the Lord. And wherefore
by the great and imminent danger of disuniting in using the said Order, or Liturgy, in sev-
eral places, as afterfow, great mischies and inconveniences, during the time of the
last unhappy troubles, have arise n^d grown; and many people have been led into Factions
and Schismas, to the great decay and scandal of the Reformed Religion of the Church of Eng-
land, and to the hazard of many Scals: For prevention whereof in the prethen dispenset times which the iudicement
of the time hath contray, The Kinges Maiest^y (according to his Declaration of the First
and twentith of October, One thousand fift hundred and fyve) granted his Confirmation
under the Great Seal of England, in these words: That the said Duke of York, and his
soner and Successors the Conquerours of both the Provinces of Canterbury and York, heire
by his Maiest^y called and attenched (and now living) His Maiest^y hath beene pleasd to au-
thorize and require the Presidents of the aie Convocation, and other the Bishops and Clerg^y
of the same, to review the said Book of Common Prayer, and the Book of the Form and
Manner of the Making and Consecration of Bishopps, Priests, and Deacons; and that after
mature consideration, they shoud make such Additions and Alterations in the said Book
adproprietely, as to them shoud seeme meet and convenient; and thon d^r exhibit in the said Book
the same to his Maiest^y in writing, for his furthere consideration; and if hee
therein, speake full and ample declaracion, that the said Presidents, Bishops and Clerg^y of both
Provinces, and according to the said Presidents, Bishops and Clerg^y of both
which they shoud not be referred to the same; And founre additional Prayers to the said
Book of Common Prayer so beaused upon proper and emergernt occasions; and have exhibitt
and presented the same unto his Maiest^y in writing, in one Book, Entituled, *The Book
of Common Prayer, and Administration of the Sacra-ments, and other Rites and Ceremonies
in the Churc^t of England, according to the use of the Churc^t of England, together with the Psalms
or Psalms of David, Painted as ther are to be jang or laid in Churc^ts, and the Form and
Manner of Making, Ordaining, and Consecration of Bishopps, Priests, and Deacons*; and
which by his Maiest^y having due approvement, and founred, hee then allowed the same, and
recommended to the prethen Parliament, that the said Book of Common Prayer, and of the
Form of Ordination and Consecration of Bishopps, Priests and Deacons, with the Alterations
and Additions, which have beene so mad, and presented to his Maiest^y by the said Convoca-
tion, to be the Book which shall be apponited to be used by all that Officiale in all Cathedrals
and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both
Universities, and the Colleges of Ester and Winchester, and in all Parish-Churc^ts and Chape-
ples within the Kingdome of England, Dominion of Iheral, and town of Berwick upon Tweed,
and by all that Min^r of Concerne Bishopps, Priests, and Deacons, in any tyme hereafter
made, that recouereth conuictioun for the getting the Peace of this Nation (which
is of all good men) not to the honour of our Religion, and the propagation thereof
than an universal agreement in the Publick Worshipp of Almighty God; and to the intent
that every person within this Realme, may certaintly know the rule to which it is to com-
form in Publick Worshipp, and Administration of Sacra-ments, and other Rites and Ceremo-
nies of the Churc^t of England, and the manner how, and by whom Bishopps, Priests and
Deacons are, and ought to be made, Ordained and Consecrated;*

As it Enacted by the King most Excellent Malefy by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Paroch-Church or Chapel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Towns of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, And Enacted The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Painted or they are to be hung up in every Church, Chapel, or other place where the said Psalter is to be used, and the Forme and manner of Baptisme, Confirmation, and Extreme Unction, and the Service of Bishops, Priests, and Deacons, and the Communion, and Evensong, to be therin contained, shall upon every Lord's Day, and upon other days and occasions, and at the times therin appointed, be openly used solemnly read by all and every Minister, or Curate in every Church, Chapel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily reftored, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who goes hark and enjoyth any high ecclesiastical Bishirke, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chapel, or place of Publick Worship belonging to his said Bishirke or Promotion upon Every Lord's Day before the Festiall of Saint Bartholomew, which shall be the Year of our Lord God, One thousand and hundred fiftie and two, openly, publickly, solemnly read the Morning and Evening Prayer, appointed to be read by, and accorded to the said Book of Common Prayer, at the times therin appointed, and in such manner therewer, half openly and publickly before the Congregation thereto assembled, desirous undivided intent and attention to the use of all things in the said Book contained and perfitt.

In these words, and no others;

A. 3. Do here declare my unfeigned intent and consent to all and every thing contained in and prescribed in and by the Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England*; together with the Psalter or Psalms of David, Pointed as they are to be sung, or said in Church; and the Form and Manner of Making Ordination, and Consecration of Bishops, Priests, and Deacons;

And, That all and every such Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect, or refuse to do, or perform within the time aforesaid, or (the same failing) within one month after his appointment, any of the said Duties, shall by *law* be deprived of all his Spiritual Privileges; And that thereforefrom it shall be held void, and of none effect, all such Promotions, or the field spiritual Promotions, or of any of them, according to their respective Rights and Titles, to perform, or collate to the same, as though the person so offending or neglecting were dead.

and he is further enabled by the Authority aforesaid. That every Person, who shall hereafter be professed or collated, or put into any Ecclesiastical Benefice or Promotion with this Realm of England, and places aforesaid, shall in the Church, Chapel, or place of Publick Worship belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publicly, and solemnly read the Morning and Evening Prayer appropriate to be said in the said place, to the intent that all men may by the same be Congratulated there assembled, doctor his unengaged affections, and conduct to the use of all things therein contained and prescribed, according to the form before appointed: and that all and every such person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within twelve months aforesaid, or (in case of such Impediment) within one month after such Impediment removed, shall be debarred from holding any Benefice or Promotion whatsoever, and that from thence forth shall be ineligible to and for all Patronage and Donations of all and singular the said Ecclesiastical Benefices and Promotions, & as any of them (according to their respective Rights and Titles) to present or collate, to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Paroissage, or Vicarage, or Beneice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawfull Impediment to be allowed by the Ordinancy of the place) shall once (at the least) in every moneth openly and publickly, read the Common Prayers and Service in and by the said Book prescribed, and Publish them so done. Additionally, each of the Sacraments, and other Rites of the Church in the said Churche, or in any other place of Belonging to the said Paroissage, Vicarage, or Beneice, in such order manner and forme, as in any of the said Books appointed, upon pain to forfeite the sum of Five pounds to the use of the poor of the Parish, every moneth, upon conviction by confession or proof of two credible witnessnes upon Oath, before two Justices of the Peace of the County, City, or Town Corporate where the offence shall be committed (which Oath the said Justices are hereby impowered to Administre) and in default of payment within ten days, to be levied by diffetes, and sale of the goods and chattells of the offender, by the warrant of the said Justices, by the Churchwardens, or Overseers of the Poor, or by the said Paroissage, Vicarage, or Beneice, or the party.

And be it further Enacted by the Authority aforesaid, That every Canon, and Prebendarie of every Churche, or Collegiate Churche, and all Maister and other Heads, Fellowes, Chaplains, and Tutors of, or in an, College, Hall, House of Lerninge, or Hospital, and every Publick Professor, and Reader in either of the Universitatis, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and evry School-maister, keeping any publick or private Schoole, and every person instructing, or Teaching any Youth in any House or private Family as a Tutor or School-maister, who upon the Day and Year of May next, shall be in the age of one hundred, One thousand five hundred and fiftie years, or at any time thereafter shall be admitted into the p[ro]fession of any Deans, Canons, Prelates, Freeholders, Master-schollars, Headschollars, Professors, or Masters; place, Paroissage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Clerical place, Lecture, or School ; or shall Instruct or Teach any Youth, as a Tutor or School-maister, shall before the Feare-day of St. Bartholomew, which shall be in the Year of our Lord One thousand five hundred fiftie year, or at or before his, or their respective admission, to be Incumbent, or have p[ro]fession aforesaid, subscribe the Declaration of Acknowledgment to following Sclaffes,

I, A. B. Do declare, That it is not lawful upon any pretence whatsoever, to take arms against the King, and that I do abhor that traitorous Position of taking arms to be his Authority against his Person, or against those that are Commissioned by him to serve him. I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare, that I do hold there lies no obligation upon me, or on any other person, from the Oath commonly called, "The Sincere League and Covenant", to entwist any change, or alteration of Government, either in Church or State; and that the same was in it selfe an unlawful Oath, and imroved upon the Subjects of this Realm against the known Law, and Liberties of this Kingdom.

Which said Declaration and Acknowledgement, shall be subscribed by every of the said Ministers and other Clerke, Fellowes, Chaplains, and Tutors of, or in any College, Hall, or University, or by every publick Prelate and Reader in either of the Universities before mentioned, or Vice-Chancellor of the selfe-same Universities for the time being, or his Deputy; And the said Declaration of Acknowledgement to be delivered before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other Prelate, by whom lawfully to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall looke and ferfe tis respective Deancy, Canoneys, Prebendaries, Manerhys, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecturie, and Schoole, and shall be eternally disabled, and ipsi facto deprived of the same; and that evry such Prelate, Vice-Deancy, Canony, Prebend, Manerhy, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotions, Curates place, Lecturie, and Schoole, shall be void, as if such person so failing were naturally dead,

And if any School-master or other person instructing or teaching Youth in any private Muster or Family, as a Tutor or School-master, shall Instruc or Teach any Youth as a Tutor or Schoolmaster, before he be lawfully admitted into the Archishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of England, for which he shall pay twelve-pence only, and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, Instructing and teaching, as aforesaid, shall for the first offence suffer Three Months Imprisonment without Hall or Mansgrisell and for every second and other such offence shall suffer three Monthes Imprisonment with out Hall or Mansgrisell, and also forfeit to His Maiestie the Sum of five pounds.

on the same day, and also sent to the Sign of Sixpounds.
And after such subscription made, every four Parishes, Vicar, Curate, and Lecturer, shall procure a Certificate from the Rector and Senior of the respective Archdeacon, Bishop, or Ordinary of the Diocese (who are hereby enjoined and required by the said Act to make and deliver the same) and shall publicly and openly read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lord's Day within three Months next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose both Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and incapable of receiving the same. And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be

Provided always, that from and after the twenty fifth Day of March, which shall be in the Year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment to be subscribed and read, these words following, *Seal it,*

And I do declare, That I do hold there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to exact or receive any charge or alteration of Government either in Church or State; that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against their free-will.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of St. Bartholomew, which shall be in the Year of our Lord, One thousand six hundred fifty and two, no Person who now is Inhabitant, and in Possession of any Parsonage, Vicarage, or Ben fice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. Bartholomew, be Ordained Priest or Deacon, according to the Form of Episcopate

*Or the Minister or Minister's Vicar, Reader or Deacon, according to the Rites of Episcopacy, Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion, within this Kingdom of England, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; But shall be utterly disabled, and into full disowning,*

And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall be capable to be admitted to any Parsonage, Vicarage, Preacher, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall perfume to any Lecture and Adminis-

After the holy Sacrament of the Lord's Supper, before such time as he shall be Ordained Priate according to the form and manner is and by the said Bishop confirmed, and to be

according to the form and manner in and by the said Book prescribed, unless he has formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offense

the sum of One hundred pounds £; one moiety thereof to the Kings Majestie, the other moiety thereof to be equally divided between the Poor of the Parish where the Offense shall be committed, and such person or persons as shall sue for the same by Action.

mane Committee, and such person or persons as shall sue for the same by Action
Debt, Bill, Plaintiff, or Information in any of His Majesty's Courts of Record, where
no Evasion, Protection, or Wager of Law shall be allowed;) and to be disbarred from taking
being admitted into the Order of Prester, by the space of one whole Year next following:

Foreign Reformed Churchmen, allowed or to be allowed, by the Kinge Maister, his Heires, and Succ.ors, in England.

such voidance or deprivation given by the Ordinary to the Patron, or such Sentence of Excommunication openly and publicly read in the Parish-Church of the Benefice, Parsonage, Vicarage becoming void, or wherein the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Communion, Administration of Sacraments, Rites, or Ceremonies, shall be established in

Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place, or in any College or Hall, in either of the Universities, the Colleges of Westminster, Winchster, or Exon, or any of them, other than as is preferable and appointed to be used by the said Book; and, that the present Clergy, or Head of every College and Hall in the said Universities, and of the said Colleges,

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which shall be in the year of our Lord, One thousand six hundred fifty and two: And every Governor or Head of any of the said Colleges or Halls, hereafter so to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publicly in the Church, Chapel, or other publick Place of the same College or Hall, and in the presence of the Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his diligent Affection and Conformity, and his resolution to keep and observe the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges and Halls, or any of them, as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publicly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick Place of the same College or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Privileges belonging to the same Government or Headship, by the space of six Months, by the Visitor or Visitors of the same College or Hall; And if any Governor or Head of any College or Hall, suspends for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer, and Service in the said Book, or for not keeping and observing the same after such Suspension, subscribe unto the said Articles and Book, and declare his Conformity thereto, as aforesaid, or Read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Services prescribed in and by the said Book, in the Chapels or other publick Places of the respective Colleges and Halls, in both the Universities, in the Colleges of *Wesminster*, *Winchester*, and *Eton*, and in the Convocations of the Clergymen of either Province, in Latin; Any thing in this Act contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received, admitted, or suffered to be Preacher or Lecturer, or to Preach or Lecture, or to Preach or Read, any Sermon or Lecture, in any Church, Chapel, or other publick Place of Publick Worship, within this Realm of England, or of the Dominion of *Wales*, and Towns of *Cardiff* upon *Tweed*, unless he be first Approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities under his Seal, and shall, in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his undivided Affection to the same; And that every person and perfect, who now is, or hereafter shall be Licensed, Aligned, Appointed, or Received as a Lecturer to Preach upon any Day of the Week, in any Church, Chapel, or place of Publick Worship within this Realm of England, or places aforesaid, shall first be Preacher or Lecturer in the said Book, shall openly, publicly, and solemnly Read the Common Prayers, and Service in and by the said Book appointed to be Read for that time of the day, and then and there publicly, and openly declare his Affection unto, and Approval of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers, and Service in and by the said Book appointed to be Read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publicly before the Congregation there assembled, declare his undivided Affection to the same, and Approval of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and that all and every such Perfect and Person who shall have affix or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said or any other Church, Chapel, or Place of publick Worship, until such time as he and they shall openly, publicly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all Points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral, or Collegiate Church, or Chapel, it shall be sufficient for the said Lecture openly at the time aforesaid, to declare his Affection and Conform to all things contained in the said Book, and to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person who is by this Act disabled to preach any Lecture or Sermon, shall, during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; Then that for every such offence the Person and Persons so offending, shall suffer three months Imprisonment in the Common Gaol, without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom, and places aforesaid, and the Mayor, or other chief Magistrate of any City, or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them, of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the same County, City, or Town Corporate accordingly.

Provided also, and be it further Enacted by the Authority aforesaid, That at all and every time and time, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest or Deacons, in the Church, Chapel, or Place of Publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; And that the Lecturer then to French shall preface at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches, in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read, in the same Churches, or any of them, or at the Publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in any Church, Chapel, or Place of Publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; And that the Lecturer then to French shall preface at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches, in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read, in the same Churches, or any of them, or at the Publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in any Church, Chapel, or Place of Publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; And that the Lecturer then to French shall preface at the reading thereof.

Provided nevertheless, That in all those Prayers, Liturgies, and Collects, which do any way relate to the King, Queen, or Royal

Prayer, the Names be altered and changed from time to time, and fitted to the present occasion, according to the et cetera of lawfull Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England*; together with its Psalter or Psalms of David, Psalms, as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the Bishopric of every Parish-Church, and Chapelry, Cathedral Church, College, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the Year of our Lord, One thousand six hundred fifty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then be unprovided therof, by every Parish or Chapelry, Cathedral Church, College, and Hall, making default therin.

Provided also, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. David's, *Aleth*, *Angers*, and *Lyon*, shall have and take full Order among themselves for the issue brevis of the Flores committed to their charge within *Wales*. That the Book hereunto annexed be truly and easily translated into the Brevis or Welsh Tongue, and that the same so translated, and being by them, or any three of them at the least, well read, professed, and allowed, be imprinted to such number as least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parochial Church, and Chapel of Ease in the said respective Dioceses, and places in *Wales*, where the Welsh is通行 (permitted) used, before the Fifth day of May, One thousand six hundred fifty and two; and, That from thence after the Imprinting and Publishing of the said Book so translated, within the said Dioceses, every Minister and Curate throughout all *Wales*, within the said Dioceses, excepting *Wales* Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is particularly relating to the Book hereunto annexed to be used in the English Tongue, differing nothing in matter or Form from the said English Book, for which Book so Translated and Imprinted, the Costs and charges of every of the said Parishes shall pay out of the Parish-Money in the shillings, for the use of the respective Churches, and be all owed the same on their Account; and, That the said Bish and their Successors, and all three of them at the least, shall set and appoint the Price, for which the said Book shall be sold; and One other Book of Common Prayer in the English Tongue within the said Dioceses, excepting *Wales* Tongue is commonly used, in which the Book of Common Prayer in English is to be had, by force of this Act, before the fifth day of May, One thousand six hundred fifty and two, of the same Book to remain in such convenient places, within the said Church, that such persons as come to the same, may at all convenient times to read and peruse the same, and also such as do not understand the said language may by consulting both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act, to the contrary notwithstanding, to the intent that the use of the English Tongue, of the said Book so to be Translated may be had and provided, the Form of Common Prayer otherwise blithed by Parliament before the making of this Act, shall be used as formerly in such places of *Wales*, where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come: So it is therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters, and Clerks of every Cathedral or Collegiate Church, within England and *Wales*, shall at their proper costs and charges, before the twenty sixth day of December, One thousand six hundred fifty and two, cause to be printed and delivered to the said Deans and Chapters, and their Successors, and to the said Book and hereunto annexed, to be by the said Deans and Chapters, and their Successors, and to the said Book and hereunto annexed, to be also produced, and shewed forth in any Court of Record, as often as they shall be thereto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westmynster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Registers of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books, to be exemplified under the Great Seal of England, shall be examined by each Prelate, and the Kings Masterly shall appoint under the Great Seal of England, for that purpose, and shall be compared with the Original Book hereto annexed, and shall have power to correct and amend in the same, and shall cause to be made by the Printers in the Printing of the same Books, or of any shillings theron contained; and that the Clerke in writing under their Hands and Seals, or the Hands and Seals of any three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and accounted to be good, and available in the Law to all intents and purposes whatsoever, and every thing accounted to good Records as this Book it self hereto annexed; Any Law or Custom to the contrary notwithstanding.

Provided also, That this Act, and any thing contained therein, shall not be prejudicial or contrary unto the *Faculty* Professor of the Law within the University of Oxford, for concerning the Faculties of *Scholars*, within the Cathedral Church of *Learn*, nited and exceed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord One thousand six hundred fifty two, for the avoiding of diversities of Opinions, and for establishing of uniforme teaching true Religion, is in their words following, viz.

And by the Bishops Confederation of *Archbishops*, and *Bishops*, and *Ordaining* of *Priests* and *Deacons*, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by the *Confederacy* Pastors, and Clerks, and others necessary to such *Confederacy* and *Ordaining*, neither hath it any thing that of it selfe is lawfull, and necessary to such *Confederacy* and *Ordaining*; and therefore whatsoever are *Confederated* or *Ordered* according to the Rites of that Book, since the second Year of the *Reverend* King Edward unto this time, or hereafter shall be *Confederated* or *Ordered* according to the same Rites; We desire all such to be rightly, orderly, and lawfully *Confederated* and *Ordered*.

It is Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereunto to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, or to be made, to subscribe unto the said Articles, shall be construed and taken to be a *Confederacy*, and shall be applied (for all thing touching the said six and thirtieth Article), unto the Book containing the same, and of the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in fact and in use, and since did heretofore extend unto the Book, set forth in the time of King Edward the Sixth, mentioned in the said six and thirtieth Article; Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the Form and Manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and lawfully established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Death of St. *Hilary*, which shall be the year of our Lord God, One thousand six hundred fifty and two.

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I t hath been the wisdom of the Church of England, ever since the first compiling of Her Publick Liturgy, to keep the mean betweene the two extremes of too much strictness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience teacheth, that where a change hath been made of things aduertly established (no exorbitant necessity requiring) sunity, inconveniences have therupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: So on the other side, the particular form of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indistinct, and alterable, and so acknowledge; it is but reasonable, that upon weighty and important considerations, to the maintenance of the true religion, in such occasions, such changes and alterations should be made therin, as are thither than in place or in time, and by such men as are of other necessary or expedient. Accordingly we see, that in the Reignes of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts, and impudent assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that due to the publick.

By these means, and for the publick and for the commonwealthe purposeth the use of the Liturgy (though enioyed by the Laws of this Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well knowne to the world, and we are not unwilling here to remember. But when, upon His Maiestys happy Restauration, it seemed probable, that amongst other things, the use of the Liturgy also would re-

turn of course (the same having never been legally abolished) which found likely means were then to prevent it; those men who under the said alured power had made it a great part of their businesse to rear their own interest, and to increase their wealth on the ruins of Religion, and interest concerned (with whom the world freely�keth, and whose interest belongeth to have, which such men are very hardly brought to do) with their much reauersay, to have the restoration thereof. In ordre wherefore divers Prelates neare

published before the Book of Common Prayer, the old Obedition ministered vpon with the addition of some new ones, more than formerly had beene made, to make the number fiftie. In fine, great importunitie were used to His Sacred Maiestie, that the said Book might be revised, and such Alterations therein, and Additions thereto made, as should be thought necessary for the rite of tender Consecrations: Whereunto His Maiestie, out of his pious inclination to give satisfaction (as farre as could be reasonably expected) to all his subiects, of what profession, or what party soever, did graciously assent thereto.

Whereto we have endeavoured to obserue the moderation, as we find to have beene used in the like case in former times. And therefore of the many alterations proposed unto us, we have selected all such as were either of dangerous consequence (as lewdly striking at some established Doctrine, as lawable Practice of the Church of England, or indeed of the whole Catholicke Church of Christ), or else of no consequence at all, but utterly frivolous and vain. But such alterations as were thought to be of (by what persons, under what pretences, or to what purpose sought to be had) we have willingly, and of our own accord, accepted: And for the Alterations: You will see fully perswaded in our judgment (and for our profile to the world) that the Book as it standeth before established Law, doth not contain in it any thing contrary to the Word of God, or to sound Divinitie, or which is not truly

defensible

Concerning the Service of the Church.

desirable against any that shall oppose the same ; if it shall be allowed such left and favourable continuation, as in common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Traditions of the holy Scripture it will.

Our general aim therefore in this undertaking was not to gratify this or that party in any th^t is unmercifully contended ; but to do that, which to our best understandings we conceived might most tend to the Preservation of holiness and light in the Church ; the government of Reverence, and exacting of Party, and Division, in the publick Worship of God, and the removal of such occasions of contention, of error, or confusion, as did give the Liturgy of the Church, and us to the several variations from the former Book, either by Alteration, Addition, or otherwise, it shall suffice to give this general account. That most of the Alterations were made, either left, for the better direction of them that are to officiate in any part of Divines Service, which is chiefly done in the Calendars and Rubrics : or freely, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phras^s, that were either of doubtful significancy, or otherwise liable to misconstruction : Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which in the Epistles and Gospels especially, and in many other places, are now ordered to be read according to

the last Translation : and that it was thought convenient that some Prayers and Thanksgivinges fitted to special occasions should be added in their due places, particularly to those at Sea, together with an order for the Baptism of such as see or Riper Years ; which, although not so necessary when the former Book was compiled, yet by the growth of Christianity through the liturgicalities of the late times except he amongst us, is now becoming necessary, and may be always useful for the Baptising of Natives in our Plantations, and others converted to the Faith. If any man, who shall define a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, he doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our dutys in this weighty affair, as in the sight of God, and to approve our fidelity therein (so far as lay in us) to the convenience of all men ; although we know it impossible in so much variety of interpretation, movements, and interests, as are in the world, to please all ; nor can expect that any of us, or of this kind by any other than themselves. Yet we have good hope, that what is here proposed, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable and truly conscientious Sons of the Church of England.

¶ Concerning the Service of the CHURCH.

THERE was never any thing by the wit of man so well devised, or so faire established, which, in continuall of time, hath not been corrupted. As among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground thereof, if a man would search out by the ancient Fathers, he shall find, that the same was not established but of a good purpose, and for a great advantage of godliness. For they did order the matter, that all the whole Bible, (or at least the New Testament) should be read over, every year ; insomuch thereby, that the Clergy, and especially both as were ministeris in the congregation, should, (by often reading, and meditation in Gods word) be fittered up to godly manners, and more able to rebuke others by wholesome Doctrine, and to correct them that were adulterous to the truth, and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But many years past, this godly and devout Order of the ancient Fathers hath been altered, broken, and neglected, bespiling in uncertain Stories, and Legends, with multitude of Reproches, Vows, vaine Repetition, Commemorations, and Synodals ; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were omitted, and in this sort the Book of Psalms was begun in divers parts, and the Book of Crestys (Apocalypse) ; but they were only begun and never read through : After like fewe steps other Books of holy Scripture followed, and moreover, whereas St. Paul would have each language bringe to the Congregation in the Church, as the right understander, and have profit by hearing the same ; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not ; so that they have heard with thay eyes only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into divers portions, wherof every one was called a Nodular : when of late time a few of them have been daily read, and the rest utterly omitted. Moreover the numbers and hardness of the Rules called the Ps, and the manifold changes of the same, with the cause, that to turne the Book only way to hand and intitute another, and to make the same more difficult to find out what should be read, plus to read in it, it was founde necessary.

These inconveniences, the same considered, here it let forth such an Order, whereby the same shall be established. And for a readier in this matter howe in deince not a Calendar for that purpose, which is plain and easie to be understander ; wherein (so much as may be) the reading of holy Scripture is to let forth, that all things shall be done in order,

without breaking one piece from another. For this cause be cut off Anthems, Responses, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some rules ; therfore certain rules are here set forth, which, as they are few in number, so they are plain and easie to be understander. So that here you have an Order for Prayers, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commendable than that which of late was used. It is more profitable, because here are left out many things, wherof some are untrue, some uncertain, some vain and superstitious ; and nothing is ordained to be read, but the true word of the holy Scripture, or that which is agreeable to the same ; and that in such a Language, and Order, as is most profitable for the understanding both of the readers and hearers. It is also more convenient, both for the shortness thereof, and for the plainnes of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath beene great diversity in saying and singing in Churches within this Realm ; some following Sarum Use, some Hereford Use, and some the Use of Exeter, some of York, some of Lincoln ; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appeale all full diversity (if any arise) and for the resolution of all dubios concerning the manner how to understand, do, and execute the things contained in this Book : that doubt, or diversly to saye any thing, shall alwaye referre to the Bishop of the Diocese, who by his direction shall take order for the quieting and appeasement of the same to the end (am. order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archishop.

* Though it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified ; yet it is not meant, but that when men say Morning and Evening Prayer privately, that they may say the same in any language that they themselves do understand.

And all Priests and Diacones are to say daily the Morning and Evening Prayers, either privately or openly, not being lay by sickness, or from other urgent cause, nor being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ Of CEREMONIES, why some be abolished, and some retained.

OY such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstitution : Some entered into the Church by unadvised Devotion, and such a zeal as was without knowledge ; and for because they were wondred at in the beginning, they continued to move and more abuse, which not only for their unprofitableness, and also because they have beene blotted out of the true intent of the Glory of God : But because they were wondred at in the beginning, they have beene devised by man : yet it is thought good to revere these still, as well for a decour to the Church (for the which they were first devised) as because they pertaine to remembrance, whatsoever all things done in the Church (as the Apostle teacheth) ought to be observed.

And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing ; yet the will and concomitance transgression and breaching of a common Rule and Discipline, is no small offence before God. Let all things to doe among you, according to your Conscience, in a frendy and due Order : The appointment of the which Order pertinente to the ministeris, therefore no man ought to take to hand, or perforce to appoint of himselfe any speciall or common Order in Churche Church, except he be lawfully authorisid and ministeriallye thereto.

And whereas in this our time, the minds of men are so diverse, that some think it a

greater misery of conscience to depart from a place of the least of such Ceremonies, than

to be in addition to their old customs ; and again on the other side, some he so new-fangled

that they shoulde remoue all things, and in despite the old, that nothing can like them,

but that it were. It was thought expedient, not so much to have respect how to pleasaunce, and shewe stately of their position, as how to please God, and proesse them both. And yet when men shall be educated, when good reason shoulde stirke, here be certain causes wherof. Wh^t some of the aforesaid Ceremonies he put away, and some retained and preserved.

But many besides the greatest and most notable of them hath to increased in diversities, and the busters of them have increased, whereof Saint Augustin in his time complained that they were grown to such a number, that he durst not saye howe

one day to another, and converting that matter, then were the Jews. And he concluded, that such rule and customes should be taken away, at some tyme I have quietely to do it. But what would Saint Augustin have said, if he had seen the Ceremonies of late days and among us, wherof some he maintained used in his time was not to be compared ? This our executive

multitude of Ceremonies was in great, and many of them in darke, that they did much confound and darken, than declare and let forth Christis benefits unto us. And besides this Christis Lawe brought a ceremonial Lawe (as much of Moses Lawe was) but it is a Kingdome to serve God, not in bondage of the figure or shadow, but in the freedom of the Spiritis being content only with these Ceremonies, which do serve to a decent Order and godly Disciplin, and such as be apt to stirre up the dull mind of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were to be abhorrēd for the superstitious blotches of the ruds and uncleaned, and purgatory, by the variatious names wherof they were called, taught men their owne rule, and the Glory of God, that the childe could not well be taught, by the thing remaining still.

But now concerning those parts, which peraduict were offendes, for that none of the old Ceremonies are retained still : If any consider that without these Ceremonies it is not possible to keepe any Order, or quiet Discipline in the Church, they shall easily perceive howe to reforme their judgment. And if they think much that any of these old do remane, and would rather have all devised anew : Then such men graunting some Ceremonies convenient to be had, shalke where the old may be well used, thare they cannot reasonably require the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reference unto them for their Antiquity, if they will declare themselves to be more studious of charity and Concord, than of innovations and new fanglednes, which as much as may be with true setting forth of Christis Religion. It is alwaies to be remembred, that such as have to jude censures with the Ceremonies referred to be offendes : For as those that take upon them to make any newe, and did burden men conuenient without any cause ; to the other that remaine, are retained for a Disciplin and Order, which (upon left cause) may be altered, and changed, and therfore are not to be esteemed equal with Gods Lawe. And moreover, therbe neither dark nor dumb Ceremonies, but are to let forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that in this time no childe should be abhorrēd as other have been. And in their out doings we consider no other Nation, nor peraduict any thing but to our own people only : For we thinke it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of Gods Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superstition, and that they should put away other things, which from time to time they perceiue to be most abhorrēd, as in man Ordinaries it often chaungeth diversly in divers Countries.

¶ The Order how the Psalter is appointed to be read.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this hymn,

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note. That the Psalter followeth the Division of the Hebrews, and the Translatiōn of the g^t English Bible, as taught and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ The Order how the rest of holy Scripture is appointed to be read.

THIS OM^t Testament is appointed for the self Lection at Morning and Evening, and for the most part thereof will be read over every year once, as in the Hebrews is appointed.

The new Testament is appointed for the Second Lection at Morning and Evening Prayer, and shall be read over adrie every year twice, besides the Epistles and Gospels : Except the Apocalypse, out of which there are two yearly Lections appointed upon divers Feasts.

And to Anno^r when Lection shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapteris that shall be read for the

Lection book at Morning and Evening Prayer ; except only the Movable Books which are not in the Calendar, and the Inmoveable, where there is a blank left in the Column of Lections ; the proper Lections for all which days are to be found in the Table of proper Lections.

And note, That whatsoever proper Psalms or Lections are appointed, then the Psalms and Lections of ordinary hours appointed in the Psalter and Calendar (if they differ) shall be ordered for that time.

Note also, That the Epistles, Epistles, and Gospels appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

¶ Proper

¶ Proper LESSONS to be Read at Morning and Evening Prayer on the Sundays, and other Holidays, throughout the YEAR.

¶ Lessons proper for Sundays.

Sundays of Advent.	Mattins.	Evening.
The First	Isaiah 1	Isaiah 2
ii	5	24
iii	25	26
iv	30	32
Sundays after Christmas.		
The First	37	18
ii	41	43
Sundays after the Epiphany.		
The First	44	46
ii	51	53
iii	55	56
iv	57	58
v	59	64
vi	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9. to ver. 20	12
Lent.		
First Sunday	19 to ver. 30	22
ii	27	34
iii	39	42
iv	43	45
v	Exodus 3	Exodus 5
vi	Match. 9	Heb. 5. to v. 11
Easter-day.		
1 Lesson.	Exodus 12	Exodus 14
2 Lesson.	Romans 6	Acts 2. vct. 22
Sundays after Easter.		
The First	Numbers 16	Numbers 22
ii	23, 24	25
iii	Deut. 4	5
iv	6	7
v	8	9
Sunday after Ascension-day.	12	13
Whitsunday.		
1 Lesson.	16. to v. 18.	Isaiah 11
2 Lesson.	Acts 10. v. 34	Acts 19. to v. 21
Trinity Sunday.		
1 Lesson.	Genit. 1	Genesis 18
2 Lesson.	Match. 3	I John 5
Sundays after Trinity.		
The First	Joshua 10	Joshua 23
ii	Judges 4	Judges 5
iii	I Samuel 2	I Samuel 3
iv	12	13
v	15	17
vi	2 Samuel 12	2 Samuel 19
vii	24	24
viii	I Kings 13	I Kings 17
ix	18	19
x	21	22
xI	2 Kings 5	2 Kings 9
xII	10	18
xIII	19	23

Sundays after Trinity.

xIV	
xV	
xVI	
xVII	
xVIII	
xIX	
xx	
xxI	
xxII	
xxIII	
xxIV	
xxV	
xxVI	

Mattins.

Jeremiah	5
Ezekiel	2
Daniel	3
Joel	2
Habak.	2
Proverbs	2
	11
	13
	15
	17

Evening.

Jeremiah	22
Ezekiel	13
Daniel	6
Micah	6
Proverbs	1
	2
	3
	4
	5

¶ Lessons proper for Holidays.

S. Andrew.

Mattins.

Evening.

S. Thomas the Apost.

Proverbs

Proverbs

Nativity of Christ.

1 Lesson.

2 Lesson.

S. Stephen.

1 Lesson.

2 Lesson.

S. John.

1 Lesson.

2 Lesson.

Innocents Day, Circumcision.

1 Lesson.

2 Lesson.

Epiphany.

1 Lesson.

2 Lesson.

Conversion of S. Paul.

1 Lesson.

2 Lesson.

Purification of the Virgin Mary. — S. Matthias.

Wisdom

Acts 22. to v. 22

Wisdom

Eccl.

Annunciation of our Lady.

Eccl.

Wednesday before Easter.

1 Lesson.

2 Lesson.

Thursday before Easter.

1 Lesson.

2 Lesson.

Good Friday.

1 Lesson.

2 Lesson.

Genesis 22. to v. 20

John 18

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LESSONS proper for Holidays.

	<i>Mattins.</i>	<i>Even-song.</i>		<i>S. Barnabas.</i>	<i>Mattins.</i>	<i>Even-song.</i>
<i>Easter Even.</i>	Zech. ——— 9	Exodus ——— 13		1 Lesson. ———	Eccl. ——— 10	Eccl. ——— 12
1 Lesson. ———	Luke ——— v. 50	Hebrews ——— 4		2 Lesson. ———	Act. ——— 14	Act. 15. to v. 36
<i>Munday in Easter Week.</i>						
1 Lesson. ———	Exodus ——— 16	Exodus ——— 17		<i>S. John Baptist.</i>		
2 Lesson. ———	Matth. ——— 28	Act. ——— 3		1 Lesson. ———	Malac. ——— 3	Malac. ——— 4
<i>Tuesday in Easter Week.</i>				2 Lesson. ———	Matth. ——— 3	Matth. 14. to v. 13
1 Lesson. ———	Exodus ——— 20	Exodus ——— 32				
2 Lesson. ———	Luke ——— 24 to v. 13	1 Cor. ——— 15		<i>S. Peter.</i>		
<i>S. Mark.</i>	Eccl. ——— 4	Eccl. ——— 5		1 Lesson. ———	Eccl. ——— 15	Eccl. ——— 19
<i>S. Philip & S. James</i>				2 Lesson. ———	Act. ——— 3	Act. ——— 4
1 Lesson. ———	John ——— I. v. 43	——— 9				
2 Lesson. ———				<i>S. James.</i>	Eccl. ——— 21	Eccl. ——— 22
<i>Ascension-Day.</i>	Deut. ——— 10	2 Kings ——— 2		<i>S. Bartholomew.</i>	——— 24	——— 29
1 Lesson. ———	Luke ——— 24. v. 44	Ephel. 4. to v. 17		<i>S. Matthew.</i>	——— 35	——— 38
<i>Munday in Whitsun-Week.</i>						
1 Lesson. ———	Gen. ——— II. to v. 10	(30.) Numb. 11. v. 16. to v.		<i>S. Michael.</i>		
2 Lesson. ———	1 Cor. ——— 12	1 Cor. 14. to v. 26		1 Lesson. ———	Genes. ——— 32	Dan. ——— 10. v. 5
<i>Tuesday in Whitsun-Week.</i>				2 Lesson. ———	Act. 12. to v. 20	Jude v. 6. to v. 16
1 Lesson. ———	1 Sam. ——— 19. v. 18	Deut. ——— 30				
2 Lesson. ———	1 Thes. 5. v. 12. to (v. 24)	1 John 4. to v. 14		<i>S. Lucy.</i>	Eccl. ——— 31	Job ——— 1
				<i>S. Simon & S. Jude.</i>	Job ——— 24, 25	——— 42
				<i>All Saints.</i>	Wisd. 3. to v. 10	Wisd. 5. to v. 17
				1 Lesson. ———	Heb. 11. v. 33. &c. 12. (to v. 7.)	Apoc. 19. to v. 17

¶ Proper Psalms on Certain Days.

	<i>¶ Mattins.</i>	<i>¶ Evensong.</i>		<i>¶ Mattins.</i>	<i>¶ Evensong.</i>
<i>¶ Christmas-day.</i>	Psal. xix. xlv. lxxxv.	Psal. lxxxix. cx. cxxxij.	<i>¶ Easter-day.</i>	Psal. ij. lvij. cxj.	Psal. cxiji. cxiv. cxviji.
<i>¶ Ash-wednesday.</i>	vj. xxxij. xxxviji.	cij. cxx. cxlij.	<i>¶ Ascension-day.</i>	vij. xv. xxj.	xxiv. xlvij. cvij.
<i>¶ Good Friday.</i>	xxij. xl. liv.	lxix. lxxxviji.	<i>¶ Whitsunday.</i>	xlvij. lxvij.	civ. cxlv.

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts;

Together with the Days of Fasting and Abstinence, through the whole YEAR.

RULES to know when the Moveable Feasts and Holidays begin.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the First Full Moon, which happens next after the One and Twentieth Day of *March*. And, if the Full Moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after. *Advent-Sunday* is always the nearest *Sunday* to the Feast of S. *Andrew*, whether before or after.

<i>Septuagesima</i>	Sunday is	<i>Nine Weeks before Easter.</i>	<i>Rogation-Sunday</i>	<i>Five Weeks</i>	<i>FEAST</i>
<i>Sexagesima</i>		<i>Eight Weeks before Easter.</i>	<i>Ascension-day</i>	<i>Forty Days</i>	<i>AFTER EASTER.</i>
<i>Quinagesima</i>		<i>Seven Weeks before Easter.</i>	<i>Whitsunday</i>	<i>Seven Weeks</i>	
<i>Quadragesima</i>		<i>Six Weeks before Easter.</i>	<i>Trinity-Sunday</i>	<i>Eight Weeks</i>	

A Table of all the Feasts that are to be observed in the Church of *England* through the YEAR.

All Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of St. Paul.

The Purification of the Blessed Virgin.

St. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

St. Mark the Evangelist.

St. Philip and St. James the Apostles.

The Ascension of our Lord JESUS CHRIST.

St. Barnabas.

The Nativity of St. John Baptist.

St. Peter the Apostle.

Monday
and
Tuesday} in Easter-week.

St. James the Apostle.

St. Bartholomew the Apostle.

St. Matthew the Apostle.

St. Michael, and all Angels.

St. Luke the Evangelist.

St. Simon and St. Jude the Apostles.

All Saints.

St. Andrew the Apostle.

St. Thomas the Apostle.

The Nativity of our Lord.

St. Stephen the Martyr.

St. John the Evangelist.

The holy Innocents.

Monday
and
Tuesday} in Whitsun-week.

A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the YEAR.

The Evens or Vigils before

The Nativity of our Lord.
The Purification of the Blessed Virgin Mary.
The Annunciation of the Blessed Virgin.
Easter-day.
Ascension-day.
Pentecost.
St. Matthias.

The Evens or Vigils before

St. John Baptist.
St. Peter.
St. James.
St. Bartholomew.
St. Matthew.
St. Simon and St. Jude.
St. Andrew.
St. Thomas.
All Saints.

Note, That if any of these Feast-days fall upon a *Monday*, then the Vigil or Fast-day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

II. The Ember-days at the Four Seasons.

Being the Wednesday, Friday, and Saturday after September 14. The first Sunday in Lent. The Feast of Pentecost. December 13.

III. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursday, or the Ascension of our L O R D.

IV. All the Fridays in the Year, except CHRIST-MAS-DAY.

Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of November, being the Day of the Papists Conspiracy.

II. The Thirtieth Day of January, being the Day of the Martyrdom of King Charles I.

III. The Nine and twentieth Day of May, being the Day of the Birth and Return of King Charles II.

IV. The Eleventh Day of June, being the Day of His Majesty's happy Accession to the Throne.

A TABLE of the Moveable Feasts, Calculated for Forty Years.

The Year of our L O R D	Golden Numb.	The Epact.	Domi ⁿ ical Ltr.	Sundays after Epiphany.	Severnagesian Sunday.	The first Day of Lent.	Easter-Day.	Rogation-Sunday.	Ascension-Day.	Whitsun-day.	Sundays aft. Tr.	Advent-Sun-day.	
1751	3	3	C	5	Feb. - 14	March - 3	April - 18	May - 23	May - 27	June - 6	23	Nov. - 28	
1752	4	14	B A	4	Feb. - 6	Feb. - 23	9	14	18	May - 28	25	Dec. - 3	
1753	5	25	G	2	Jan. - 21	7	March - 25	April - 29	3	13	27	— 2	
1754	6	6	F	4	Feb. - 10	27	April - 14	May - 19	23	June - 2	24	— 1	
1755	7	17	E	3	2	19	6	11	15	May - 25	25	Nov. - 30	
1756	8	28	D C	6	22	March - 10	25	30	June - 3	June - 13	22	— 28	
1757	9	9	B	4	6	Feb. - 23	10	15	May - 19	May - 29	24	— 27	
1758	10	20	A	3	29	15	2	7	11	— 21	36	Dec. - 3	
1759	11	1	G	6	Feb. - 18	March - 7	22	27	31	June - 10	23	— 2	
1760	12	12	F E	3	3	Febr. - 20	6	11	15	May - 25	25	Nov. - 30	
1761	13	23	D	2	Jan. - 25	11	March - 29	3	7	— 17	26	— 29	
1762	14	4	C	5	Febr. - 14	March - 3	April - 18	23	27	June - 6	23	— 28	
1763	15	15	B	3	30	Feb. - 16	3	8	12	May - 22	25	— 27	
1764	16	26	A G	2	22	8	March - 25	April - 29	3	— 13	27	Dec. - 2	
1765	17	7	F	4	Feb. - 10	27	April - 14	May - 19	23	June - 2	24	— 1	
1766	18	18	E	2	2	Jan. - 26	March - 30	4	8	May - 18	26	Nov. - 30	
1767	19	29	D	5	Feb. - 15	March - 4	April - 19	24	28	June - 7	23	— 29	
1768	20	10	C B	4	7	Febr. - 15	Feb. - 24	10	15	May - 29	24	— 27	
1769	21	22	A	2	2	Jan. - 22	8	March - 26	April - 30	4	— 14	27	Dec. - 3
1770	22	3	G	5	28	Feb. - 18	15	April - 15	May - 20	24	June - 3	24	— 3
1771	23	14	F	3	3	20	7	12	16	May - 26	25	— 1	
1772	24	25	E D	2	Jan. - 26	12	March - 29	3	7	— 17	26	Nov. - 30	
1773	25	6	C	4	2	Feb. - 7	24	April - 11	16	20	— 30	24	— 28
1774	26	17	B	3	16	3	8	12	— 22	— 25	25	— 27	
1775	27	28	A	6	Feb. - 19	8	23	28	June - 1	June - 11	23	Dec. - 3	
1776	28	9	G F	5	12	28	14	19	May - 23	— 2	24	— 1	
1777	29	20	E	2	Jan. - 26	12	March - 30	4	8	May - 18	26	Nov. - 30	
1778	30	1	D C	5	Feb. - 15	4	April - 19	24	28	June - 7	23	— 29	
1779	31	12	C	4	7	Febr. - 24	11	16	20	May - 30	24	— 28	
1780	32	23	B A	2	Jan. - 23	9	March - 26	April - 30	4	— 14	27	Dec. - 3	
1781	33	4	G	5	Feb. - 11	28	April - 15	May - 20	24	June - 3	24	— 3	
1782	34	15	F	3	3	20	7	12	16	May - 26	25	— 1	
1783	35	26	E	1	19	5	March - 23	April - 27	1	— 11	27	Nov. - 30	
1784	36	7	D C	4	Feb. - 8	25	April - 11	May - 16	20	— 30	24	— 28	
1785	37	18	B	3	30	16	3	8	12	— 22	25	— 27	
1786	38	29	A	6	Feb. - 19	23	March - 8	23	28	June - 1	June - 11	23	Dec. - 3
1787	39	11	G	4	4	Feb. - 21	8	15	May - 17	May - 27	25	— 2	
1788	40	22	F E	2	26	12	March - 30	4	8	— 18	26	Nov. - 30	
1789	41	3	D	5	Febr. - 15	4	April - 19	24	28	June - 7	23	— 29	
1790	42	14	C	3	Jan. - 31	Feb. - 17	4	9	15	May - 23	25	— 26	

Note, That the Supputation of the Year of our Lord, in the Church of England, beginneth the Five and twentieth Day of March.

THE

The KALENDAR.

JANUARY hath xxxi. Days.

				MORNING PRAYER		EVENING PRAYER.	
				1 Less.	2 Less.	1 Less.	2 Less.
3	1 A	Kalendæ	CIRCUMC.	Gen.-	Matth.	Gen.-	Rom.-
	2 b	4 No.-					
11	3 c	3 No.-		3	2	4	2
	4 d	Prid. No.			5	3	6
19	5 e	Nonæ			7	4	8
8	6 f	8 Id.	EPIPHAN.				4
	7 g	7 Id.			9	5	12
16	8 A	6 Id.	Lucian, Pr.		13	6	14
	9 b	5 Id.	& Martyr.		15	7	17
10	10 c	4 Id.			17	8	18
13	11 d	3 Id.			19	9	20
	21 e	Prid. Id.			21	10	22
	13 f	Idus	Hilary Bish.		23	11	24
10	14 g	9 K. Feb.	& Confess.		25	12	26
	15 A	18 Kl.			27	13	28
8	16 b	17 Kl.			29	14	30
7	17 c	16 Kl.			31	15	32
	18 d	15 Kl.	Prisca Virg.		33	16	34
15	19 e	14 Kl.	& Martyr.		35	17	37
	4 20 f	13 Kl.	Fab. B.& M.		38	18	39
	21 g	12 Kl.	Agn. V.& M.		40	19	41
12	22 A	11 Kl.	Vincent D.		42	20	43
	1 23 b	10 Kl.	& Mart.		44	21	45
	24 c	9 Kl.			46	22	47
	25 d	8 Kl.	CONVERS.				6
	26 e	7 Kl.	(of S. Paul.)		48	23	49
17	27 f	6 Kl.			50	24	Exod. 1
	28 g	5 Kl.				25	3
29	29 A	4 Kl.	Exod. -		4	26	5
	30 B	3 Kl.			6	27	10
3	31 C	2 Kl.	K. CHARL.		8	28	11
			(Murr.)				12

Note that * Exod. 6. is to be read only to Ver. 14.

FEBRUARY hath xxviii. Days.

			MORNING PRAYER.		EVENING PRAYER.
1	d	Kalenda	Fasf	1	Leff.
2	c	4 No.	PURIFIC.	2	Leff.
3	f	3 No.	Blaſſius	3	Exod. 11
4	g	Prid. No.	B. & M.	4	1 Cor. 13
5	A	Nonz.	Agath. V.	5	2 Cor. -
6	b	8 Id.	& Mart.	6	-
7	c	7 Id.		7	14
8	d	6 Id.		8	13
9	e	5 Id.		9	15
10	f	4 Id.		10	16
11	g	3 Id.		11	2
12	A	Prid. Id.		12	Levit. 18
13	b	Idus		13	Levit. 19
14	c	16 K. Mar.	Valentine	14	-
15	d	15 Kl.	Bish. & M.	15	7
16	e	14 Kl.		16	13
17	f	13 Kl.		17	11
18	g	12 Kl.		18	12
19	A	11 Kl.		19	13
20	b	10 Kl.		20	Galat. -
21	c	9 Kl.		21	-
22	d	8 Kl.		22	30
23	e	7 Kl.	Fasf	23	2
24	f	6 Kl.	S. M A T	24	3
25	g	5 Kl.	THIAS Ar.	25	3
26	A	4 Kl.	& Martyr.	26	4
27	b	3 Kl.		27	5
28	c	Prid. Kl.		28	Rom. -
29				29	14

M A R C H bath xxxi. Days.

MORNING PRAYER.				EVENING PRAYER.			
3 1 d Kalende	David Arch.	1 Left.	2 Left.	1 Left.	Deut.-16	2 Left.	Ephel. 6
2 e 6 No-	Cedde, or	15	12	2	Luke-12	18	Phil. - 1
11 3 f 5 No-	Chad B. of	7	13	1	19	20	2
19 4 g 4 No-	Litch.	19	14	2	21	22	3
8 5 A 3 No-		21	15	3	24	25	4
7 6 b Prid. No.		24	16	4	26	27	Colof. 3
16 8 c Nonæ		26	17	5	28	29	2
5 9 d 8 Id.	Perperus,	28	18	6	30	19	31
13 10 e 7 Id.	Mauritan.	30	19	7	32	20	33
12 11 f 6 Id.	Martyr.	32	20	8	34	21	4
2 12 g 5 Id.		34	21	9	Josh. - 2	22	1 Thef. 2
10 13 h 4 Id.	Greg. M. B.	4	22	10	John - 1	23	3
14 i 3 Id.	of Rome,	6	23	11	5	5	3
15 j 2 Id.	& Con.	8	24	12	6	7	4
16 k 1 Idus		10	2	13	7	9	5
18 l 17 K. Ap.		24	3	14	8	23	2 Thef. 1
7 17 m 16 Kl.	Judg.-	2	4	15	9	3	3
11 n 15 Kl.	Fdw. K. of	4	5	16	10	5	1 Tim. 1
15 o 14 Kl.	the West	6	6	17	11	7	2
4 p 13 Kl.	Saxons.	6	7	18	12	9	4
21 q 12 Kl.	Benedict.	10	8	19	13	11	5
12 r 11 Kl.	Abbot.	12	9	20	14	13	6
13 s 10 Kl.		14	10	21	15	15	2 Time 1
24 t 9 Kl.	Fast	16	11	22	16	17	2
9 25 u 8 Kl.	ANNUNE.		12	23	17	18	3
26 v 7 Kl.	(of Mary)	16	13	24	18	19	4
17 27 w 6 Kl.		20	14	25	19	21	Titus. 1
6 x 28 c 5 Kl.	Ruth -	1	15	26	20	22	3
29 d 4 Kl.		3	16	27	21	4	Philem. 1
14 30 e 3 Kl.	Sam. -	2	17	28	22	4	Hebr. 1
3 31 f Pid. Kl.		3	18	29	23	5	

A P R I L hath xxx. Days.

		MORNING PRAYER.		EVENING PRAYER.
1	g Kalendz	1 Left	1 Left.	1 Left.
2	A 4 No.	1 Sam. 5	John. 19	1 Sam. 6 Hebr. 3
3	b 3 No.— Rich. Bish.	7	20	9
4	c Prid. No. S.Ambrose	9	21	10
5	d Nonæ B.of Milan	11 Acts 1	—	12
6	e 8 Id.	13	2	14
7	f 7 Id.	15	3	15
8	g 6 Id.	17	4	16
9	A 5 Id.	19	5	20
10	b 4 Id.	21	6	22
11	c 3 Id.	23	7	24
12	d Prid. Id.	25	8	26
13	e Id.	27	9	28 James 1
14	f 18K.Mai.	29	10	30
15	g 17 Kl.	31	11	2 Sam. 1
16	A 16 Kl.	2 Sam. 2	12	3
17	b 15 Kl.	4	13	5
18	c 14 Kl.	6	14	7 1 Pet. 1
19	d 13 Kl. Alphege.	8	15	9
20	e 12 Kl. Archb. of	10	16	11
21	f 11 Kl. Cant.	12	17	13
22	g 10 Kl.	14	18	15
23	A 9 Kl. S. George,	16	19	17 2 Pet. 1
24	b 8 Kl. Martyr.	18	20	19
25	c 7 Kl. S. M A R K	20	21	21
26	d 6 Kl. Evang.&M.	22	22	1 John 1
27	e 5 Kl.	23	23	2
28	f 4 Kl.	24	24	1 King. 1
29	g 3 Kl.	25	25	3
30	A Prid. Kl.	26	26	4
		27	27	2 John 1

The

The KALENDAR.

M A Y hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
1	2	1 Leff.	2 Leff.
11	b	Kalendæ	S. PHIL. &
12	c	No.—	S. JAM. A.
13	d	No.—	I King. 8
14	e	Invent. of	Acts—28
15	f	the Crois.	I King. 9
16	g	No.	Rom. — 1
17	A	No.	Matth. 1
18	B	No.	11
19	C	No.	12
20	D	No.	13
21	E	No.	14
22	F	No.	15
23	G	Prid. No.	16
24	A	S. John E-	17
25	B	Nonz	18
26	C	wang. ante	19
27	D	Port. Lat.	20
28	E	Id.	21
29	F	Id.	22
30	G	Id.	King. 1
31	A	Id.	2
1	B	Id.	3
2	C	Id.	4
3	D	Id.	5
4	E	Id.	6
5	F	Id.	7
6	G	Id.	8
7	A	Id.	9
8	B	Id.	10
9	C	Id.	11
10	D	Id.	12
11	E	Id.	13
12	F	Id.	14
13	G	Id.	15
14	A	Prid. Id.	16
15	B	Idus	17
16	C	17 K. June	18
17	D	16 Kl.	19
18	E	15 Kl.	20
19	F	14 Kl.	21
20	G	Dunstan,	22
21	A	Archb. of	23
22	B	Cant.	24
23	C	Id.	25
24	D	Id.	26
25	E	8 Kl.	27
26	F	Augustin.	28
27	G	Ven. Bede,	29
28	A	Presbyter.	30
29	B	CHAR. II.	31
30	C	N. & R.	1
31	D	Id.	2
1	E	Prid. Kl.	3

J U L Y hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
1	2	1 Leff.	2 Leff.
19	1	g Kalendæ	Prov. 1
20	2	A 6 No.	Luke—13
21	3	B 5 No.	Prov. — 12
22	4	C 4 No.	Phil. 1
23	5	D 3 No.	Visit. of the
24	6	E 2 No.	B. V. Mary.
25	7	F 1 No.	Tranflat. of
26	8	G 1 Prid. No.	S. Martin.
27	9	A 7 Id.	B. & C.
28	10	B 6 Id.	Nonz
29	11	C 5 Id.	Id.
30	12	D 4 Id.	Ecclef. 1
1	13	E 3 Id.	3
2	14	F 2 Id.	John 1
3	15	G 1 Idus	7
4	16	A 7 K. Aug.	Switchin.
5	17	B 6 Kl.	9
6	18	C 5 Kl.	13
7	19	D 4 Kl.	Jer. 2
8	20	E 3 Kl.	5
9	21	F 2 Kl.	Margaret.
10	22	G 1 Kl.	V. & M.
11	23	A 6 Kl.	S. Mary
12	24	B 5 Kl.	Magdalén.
13	25	C 4 Kl.	Fast
14	26	D 3 Kl.	S. JAMES
15	27	E 2 Kl.	S. Anne.
16	28	F 1 Kl.	Mother to
17	29	G 1 Kl.	the B. V. M.
18	30	A 6 Kl.	23
19	31	B 5 Kl.	18
20	1	C 4 Kl.	Hebr. 1
21	2	D 3 Kl.	2
22	3	E 2 Kl.	28

J U N E hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.
1	2	1 Leff.	2 Leff.
1	e	Kalendæ	Nicomede,
2	f	No.—	Effher—5
3	g	No.	Mark—2
4	A	& Mart.	Job—9
5	B	Prid. No.	2
6	C	Nonz	5
7	D	Boniface B.	6
8	E	of Menitz,	7
9	F	Id.	8
10	G	& Mart.	9
11	A	Id.	10
12	B	Id.	11
13	C	Id.	12
14	D	Id.	13
15	E	Id.	14
16	F	S. BARNA.	15
17	G	(Ap. & M.)	16
18	A	Prid. Id.	17, 18
19	B	Idus	19
20	C	18 K. Jul.	20
21	D	21	10
22	E	22	11
23	F	23	12
24	G	24, 25	13
25	A	Kl.	26
26	B	26	27
27	C	S. Alban.	28
28	D	Martyr.	29
29	E	Luke—1	30
30	F	Galat. 1	31
31	G	3	2
1	A	3 Kl.	3
2	B	Transf. of	34
3	C	Edw. K. of	35
4	D	the W. Sax.	36
5	E	37	37
6	F	38	38
7	G	39	39
8	A	40	40
9	B	Fast	41
10	C	S. John B.	42
11	D	Prov. — 1	Ephes. 1
12	E	Prov. — 2	2
13	F	3	3
14	G	4	4
15	A	5	5
16	B	6	6
17	C	7	7
18	D	8	8
19	E	9	9
20	F	10	10
21	G	11	11
22	A	12	12
23	B	13	13
24	C	14	14
25	D	15	15
26	E	16	16
27	F	17	17
28	G	18	18
29	A	19	19
30	B	20	20
31	C	21	21
1	D	22	22
2	E	23	23
3	F	24	24
4	G	25	25
5	A	26	26
6	B	27	27
7	C	28	28
8	D	29	29
9	E	30	30
10	F	1	1
11	G	2	2
12	A	3	3
13	B	4	4
14	C	5	5
15	D	6	6
16	E	7	7
17	F	8	8
18	G	9	9
19	A	10	10
20	B	11	11
21	C	12	12
22	D	13	13
23	E	14	14
24	F	15	15
25	G	16	16
26	A	17	17
27	B	18	18
28	C	19	19
29	D	20	20
30	E	21	21
31	F	22	22

A U G U S T hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
1	2	1 Leff.	2 Leff.
8	1	c Kalendæ	Lammias-d.
9	2	d 4 No.	Jer. — 29
10	3	e 3 No.	John — 20
11	4	f Prid. No.	Jer.
12	5	g Nonz	Hebr. 4
13	6	A 8 Id.	31
14	7	B 7 Id.	32
15	8	C 6 Id.	33
16	9	D 5 Id.	Acts 1
17	10	E 4 Id.	34
18	11	F 3 Id.	2
19	12	G 2 Id.	36
20	13	A 9 Kl.	37
21	14	B 8 Kl.	3
22	15	C 7 Kl.	38
23	16	D 6 Kl.	4
24	17	E 5 Kl.	40
25	18	F 4 Kl.	10
26	19	G 3 Kl.	Lam. — 1
27	20	A 12 Kl.	21
28	21	B 11 Kl.	3
29	22	C 10 Kl.	44
30	23	D 9 Kl.	45, 46
31	24	E 8 Kl.	48
1	25	F 7 Kl.	S. Laurence
2	26	G 6 Kl.	50
3	27	A 13 Kl.	9
4	28	B 12 Kl.	James 1
5	29	C 11 Kl.	52
6	30	D 10 Kl.	Lam. — 2
7	1	E 9 Kl.	22
8	2	F 8 Kl.	31
9	3	G 7 Kl.	4
10	4	A 14 Kl.	Ezek. — 2
11	5	B 13 Kl.	13
12	6	C 12 Kl.	Ezek. — 3
13	7	D 11 Kl.	6
14	8	E 10 Kl.	14
15	9	F 9 Kl.	Dan. — 1
16	10	G 8 Kl.	3
17	11	A 9 Kl.	4
18	12	B 8 Kl.	18
19	13	C 7 Kl.	16
20	14	D 6 Kl.	33
21	15	E 5 Kl.	17
22	16	F 4 Kl.	Dan. — 2
23	17	G 3 Kl.	1
24	18	A 14 Kl.	23
25	19	B 13 Kl.	11
26	20	C 12 Kl.	2
27	21	D 11 Kl.	24
28	22	E 10 Kl.	Hof. — 1
29	23	F 9 Kl.	1
30	24	G 8 Kl.	3
31	25	A 15 Kl.	25
1	26	B 14 Kl.	4
2	27	C 13 Kl.	4
3	28	D 12 Kl.	7
4	29	E 11 Kl.	2
5	30	F 10 Kl.	9
6	1	G 9 Kl.	2, 3
7	2	A 16 Kl.	John
8	3	B 15 Kl.	11
9	4	C 14 Kl.	Jude.
10	5	D 13 Kl.	12
11	6	E 12 Kl.	Math. 1.
12	7	F 11 Kl.	13

Sep.

The KALENDAR.

SE P T E M B E R hath xxx. Days.

MORNING PRAYER.				EVENING PRAYER.			
16	f	Kalend ^z	Giles, Ab.	1	Leff.	1	Leff.
5	2	No.	& Confes.	Hof. — 14	Matth. —	2	Joel —
3	3	No.		Joel — 2	Matth. —	3	Rom. — 2
13	4	Prid. No.		Amos — 1		3	3
2	5	c	Nomz		4	Amos — 2	4
6	6	d	Id.		5		5
10	7	e	Enurechus.		6		6
18	8	f	Id.		7		7
			Nat. of the		8		8
			B. V. Mary		9	Obadiah	8
					9	Jonah 2, 3	9
7	10	A	Id.	Micah — 2	10	Micah 1	10
11	b	Id.			11		11
15	12	c	Prid. Id.		12		12
4	13	d	Idius		13		13
		e	Holy Crofs.	Nahum 1	14	Nahum 2	14
		f			15	Habak. 1	15
12	15	g	17 Kl.		16		16
1	16	h	16 Kl.	Habak. 2			3
17	A	i	Lambert,	Zeph. 1	17	Zeph. 1	1
9	18	b	B. & Mart.		18	Haggai 1	2
		c			19	Zech. 1	3
		d		Haggai 2	20	Zech. 1	3
		e		Zech. 2, 3	21	4	4
17	20	f	Fast		22	5	5
6	21	g	S. MATT H.		23	6	6
		h	(Ap.		24	7	7
		i			25	8	8
14	23	A	9 Kl.		26	9	9
3	24	B	8 Kl.		27	10	10
25	b	c	7 Kl.		28	11	11
11	26	d	S. Cyprian.	Mal. — 2	29	12	12
19	27	e	Archb. of		30	13	13
28	e	f	Carth. & M.	Tob. — 2	Mark — 1	14	14
8	29	g	S. MICHA			15	15
30	g	h	S. Jerom.				

NOVEMBER hath xxx. Days.

MORNING PRAYER.				EVENING PRAYER.			
		1. Leſſ.	2. Leſſ.			1. Leſſ.	2. Leſſ.
1 d	Kalenda	ALL Saints		Ecclius	16	Luke	-18
2 e	4 No.				18		19
3 f	3 No.				20		21
4 g	Prid. No.				22		(*) 25
5 A	Nomz.	PAP. CON.			23	1 Thes.	1
6 b	8 Id.	Leonard			24		28
7 c	7 Id.	Confell.			27		29
8 d	6 Id.				29		(*) 30
9 e	5 Id.				31	John	1
10 f	4 Id.				33		32
11 g	3 Id.	S. Martin			35		34
12 A	Prid. Id.	Bish. & C.			37		36
13 b	16 Kl.	Idus			39		38
14 c	18 K. Dec.	Brictius B.			41		40
15 d	17 Kl.	Machutus,			43		41 Tim.
16 e	16 Kl.	Bishop.			45		2, 3
17 f	15 Kl.	Hugh Bish.			47		42
18 g	14 Kl.	of Linc.			49		44
19 A	13 Kl.				51		46
20 b	12 Kl.	Edmund		Baruch	2		48
21 c	11 Kl.	K. & M.			12		49
22 d	10 Kl.	Cecilia. V.			13		50
23 e	9 Kl.	S. Clem.			6	14 Hift. of S. Titus	1
24 f	8 Kl.	Bel & Dr.			15	15 Iaiah	2, 3
25 g	7 Kl.	Iaiah			16		3 Philem.
26 A	6 Kl.	Catherine			17		5 Hebr. - 1
27 b	5 Kl.	V. & Mart.			18		7
28 c	4 Kl.				19		2
29 d	3 Kl.	Fast			20		3
30 e	Prid. Kl.	S. AND R.			21		4
		Ad. & M.			1		5
							6

Note, That (a) Ecclesiastes 25. is to be read only to Ver. 13. And (b) Ecclesiastes 30. only to Ver. 18. And (c) Ecclesiastes 46. only to Ver. 20.

OCTOBER hath xxxi. Days.

MORNING PRAYER.				EVENING PRAYER.			
1	A	Kalenda	Remigius,	1	Leff.	2	Leff.
5	b	b	No.—Bishop of	Tobit	Mark	4	Tobit
13	c	c	No.—Rhemes.	9	5	10	1 Cor. 16
2	d	d	No.—	11	6	12	2 Cor. 1
5	e	e	No.—	13	7	14	3
10	f	f	Prid. No.	Judith	8	Judith	4
16	g	g	Faith, V. &	3	9	4	5
5	h	h	Mart.	5	10	6	6
18	i	i	Id.	7	11	8	7
7	j	j	S. Denys A-	9	12	14	8
10	k	k	reop. Bish.	11	13	12	9
13	l	l	Id. & Mart.	13	14	14	10
4	m	m	Id.	15	15	16	11
19	n	n	Id.	Transl. of Wild.	16	Wild.	12
12	o	o	Prid. Id.	K. Edward	Lu. 1 to 39	4	13
15	p	p	Idus Confess.	5	I. V. 39	6	Galat. 1
16	q	q	17 K. Nov.	7	2	8	2
9	r	r	18 Kl.	Etheldred.	9	3	10
17	s	s	15 Kl.	S. LUKE	4	5	4
17	t	t	(Evang.	11	5	12	5
6	u	u	13 Kl.	13	6	14	6
21	v	v	12 Kl.	15	7	16	Ephef. 1
14	w	w	11 Kl.	17	8	18	2
3	x	x	10 Kl.	19	9	Eccl. 1	3
11	y	y	9 Kl.	Eccl. 2	10	3	4
25	z	z	8 Kl.	Crispin. M.	4	11	5
26	a	a	7 Kl.	4	12	7	6
19	b	b	6 Kl.	Faith	8	13	9 Phil. - 1
8	c	c	5 Kl.	S. SIMON	14	15	3
29	d	d	4 Kl.	& S. JUDE.	16	16	13
16	e	e	3 Kl.	3	17	17	4
5	f	f	Prid. Kl.	Faith	14	15	Coloff. 1

D E C E M B E R hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER.
		1 Left.	2 Left.	1 Left.
13,2	f Kalendz.	Maiah-14	Acts-2	Maiah-15
2 g.4	No.-	16	3	17
3 A3	No.-	15	4	19
10 4 b	Prid. No.	20, 21	5	22
5 c	None	23	6	24
18 6 d 8	Id.-	Nicolas B.	25	7. tov. 30
7 e 7	Id.-	of Myra.	27	7. v. 30
8 f 6	Id.-	Concept.	29	8
15 9 g 5	Id.-	of the B. V.	31	5
4 10 A4	Id.-	Mary.	33	10
11 b 3	Id.-		35	11
12 2 c Prid. Id.	Idns	Lucy V. &	37	12
13 d 1	Idns	Mart.	39	13
14 e 19 Kl. Jan.			41	14
9 15 f 18 Kl.			43	15
16 g 17 Kl.	O Sapient.		45	16
17 A 16 Kl.			47	17
6 18 b 15 Kl.			49	18
19 c 14 Kl.			51	19
14 20 d 13 Kl.	Faft		53	20
3 21 e 12 Kl.	S. THOMAS		55	21
22 f 11 Kl.	Ap. & M.		57	22
11 23 g. 10 Kl.			59	23
19 24 A 9 Kl.	Faft		61	24
25 h 8 Kl.	HRYSTM.		63	25
8 26 c 7 Kl.	S. STEPA.		65	26
27 d 6 Kl.	S. JOHN		67	27
16 28 e 5 Kl.	INNOCEN.		69	28
29 f 4 Kl.			71	29
30 g 3 Kl.			73	30
31 A Prid. Kl.	Silvester B.		75	31

To find EASTER for Ever.

Golden Number.	A	B	C	D	E	F	G
I	April 9	10		11 12	6	7	8
II	March 26	27		28 29	30	31	April 1
III	April 16	17		18 19	20	14	15
IV	April 9	3		4 5	6	7	8
V	March 26	27		28 29	23	24	25
VI	April 16	17		11 12	13	14	15
VII	April 2	3		4 5	6	March 31	April 1
VIII	April 23	24		25 19	20	21	22
IX	April 9	10		11 12	13	14	8
X	April 2	3	March	28 29	30	31	April 1
XI	April 16	17		18 19	20	21	22
XII	April 9	10		11 5	6	7	8
XIII	March 26	27		28 29	30	31	25
XIV	April 16	17		18 19	13	14	15
XV	April 2	3		4 5	6	7	8
XVI	March 26	27		28 22	23	24	25
XVII	April 16	10		11 12	13	14	15
XVIII	April 2	3		4 5	March 30	31	April 1
XIX	April 23	24		18 19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month *Easter* falleth that Year. But Note, that the Name of the Month is set at the left Hand, or else just with the Figure, and followeth not as in other Tables, by descent, but collateral.

¶ The Order for Morning and Evening Prayer, Daily to be Said, and Used throughout the Year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministrations, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

The

The ORDER for MORNING PRAYER, Daily throughout the Year.

¶ At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of all other Prayers, Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lords Name be praised.

¶ Then shall be said or sung this Psalm following: Except on Easter-day, upon which another Anthem is appointed: and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. *Psal. 95.*

OCome, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When

MORNING PRAYER.

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for that day :) He that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said, or sung in English, the Hymn called Te Deum Laudamus, daily throughout the year.

Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book : And after every Lesson, Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the heavens, and all the Powers therein.

To thee Cherubin and Seraphin : continually do cry, Holy, holy, holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle. Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye angels of the Lord, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye heavens, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye waters that be above the firmament, bleſſ ye the Lord : praise him and magnifie him for ever.

O all ye powers of the Lord, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye sun and moon, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye stars of heaven, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye showers and dew, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye winds of God, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye fire and heat, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye winter and summer, bleſſ ye the Lord : praise him and magnifie him for ever.

O ye dews and frosts, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye frost and cold, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye ice and snow, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye nights and daye, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye light and darkness, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye lightnings and clouds, bleſſ ye the Lord : praise him, and magnifie him for ever.

O let the earth bleſſ the Lord : yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, bleſſ ye the Lord : praise him, and magnifie him for ever.

O all ye green things upon the earth, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye wells, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye seas and floods, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſ ye the Lord : praise him, and magnifie him for ever.

O all ye fowls of the air, bleſſ ye the Lord : praise him, and magnifie him for ever.

O all ye beasts and cattle, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye children of men, bleſſ ye the Lord : praise him, and magnifie him for ever.

O let Israel bleſſ the Lord : praise him, and magnifie him for ever.

O ye priests of the Lord, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye servants of the Lord, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, bleſſ ye the Lord : praise him, and magnifie him for ever.

O ye holy and humble men of heart, bleſſ ye the Lord : praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bleſſ ye the Lord : praise him, and magnifie him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be read in like manner the second Lesson, taken out of the New Testament. And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the day, or for the Gospel on Saint John Baptist's day.

Benedictus. S. Luke 1. 68.

Blessed be the Lord God of Israel : for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness, and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through

MORNING PRAYER.

Through the tender mercy of our God: whereby the Day spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the, &c.

¶ Or this Psalm, Jubilate Deo. Psalm c.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

Go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the, &c.

¶ Then shall be sung or said the Apostles Creed by the Minister and the People standing. Except only such days as the Creed of Saint Athanasius is appointed to be read.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answ. And with thy spirit.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects; the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

¶ The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect, for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

¶ A Prayer for the Kings Majestie.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

A Lmighty God, the fountain of all goodness, we humbly beseech thee to bleſs their Royal Highnesses Frederick Prince of Wales, the Princes of Wales, the Duke, the Princesses, and all the Royal Family: Endue them with thy Holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

A Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

¶ A Prayer of St Chrysostom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

T He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *ver. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *ver. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Psal. ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

Repent ye ; for the kingdom of heaven is at hand. *S. Matth. iii. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John i. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father ; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing ; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who defireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer, the People also kneeling, and repeating it with him.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answe. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answe. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answe. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answe. The Lords Name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed : And after that Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. S. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour. For he hath regarded : the lowliness of his hand-maiden. For behold, from henceforth : all generations shall call me blessed. For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel : as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, &c.

¶ Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psalm xciii.

OSing unto the Lord a new song : for he hath done marvellous things.

With

EVENING PRAYER.

With his own right hand, and with his holy arm: hath he
gotten himself the victory.

The Lord declared his salvation: his righteousness hath he
openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of
Israel: and all the ends of the world have seen the salvation of
our God.

Shew your selves joyful unto the Lord, all ye lands: sing,
rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a
psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful
before the Lord the King.

Let the sea make a noise, and all that therein is: the
round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful
together before the Lord: for he is come to judge the earth.

With righteousness shall he judge the world: and the people
with equity.

Glory be to the Father, &c.

As it was in the, &c.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, Nunc dimittis (or the song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke ii. 29.

Lord, now lettest thou thy servant depart in peace: according to thy Word.

For mine eyes have seen thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory
of thy people Israel.

Glory be to the Father, &c.

As it was in the, &c.

¶ Or else this Psalm; except it be on the Twelfth day of the month.

Deus misereatur. Psalm lxvii.

God be merciful unto us, and bles us: and shew us the
light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health
among all nations.

Let the people praise thee, O God: yea, let all the people
praise thee.

O let the nations rejoice and be glad: for thou shalt judge
the folk rightrightfully, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people
praise thee.

Then shall the earth bring forth her increase: and God,
even our own God, shall give us his blessing.

God shall bles us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the, &c.

**¶ Then shall be said or sung the Apostles Creed by the Minister
and the people, standing.**

I Believe in God the Father Almighty, Maker of heaven and
earth:

And in Jesus Christ his only Son our Lord, Who was con-
ceived by the Holy Ghost, Born of the Virgin Mary, Suffered
under Pontius Pilate, Was crucified, dead, and buried; He de-
scended into hell, The third day he rose again from the dead;
He ascended into heaven, And sitteth on the right hand of God
the Father Almighty; From thence he shall come to judge the
quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church;
The Communion of Saints; The forgiveness of sins; The re-
surrection of the body, And the life everlasting. Amen.

**¶ And after that, these prayers following, all devoutly kneeling,
the Minister first pronouncing with a loud voice.**

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord have mercy upon us.

**¶ Then the Minister, Clerks, and People shall say the Lords
Prayer with a loud voice.**

Our Father, which art in Heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done in earth, As it

is in heaven. Give us this day our daily bread. And for-
give us our trespasses, As we forgive them that trespass against
us. And lead us not into temptation; But deliver us from evil.
Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but
only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

**¶ Then shall follow three Collects; the first of the Day; the second
for Peace; the third for aid against all perils, as hereafter fol-
loweth: Which two last Collects shall be daily said at Evening
Prayer without alteration.**

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels,
and all just works do proceed; Give unto thy servants that
peace which the world cannot give; that both our hearts may
be set to obey thy commandments, and also that by thee we
being defended from the fear of our enemies, may pass our time
in rest and quietness, through the merits of Jesus Christ our Sa-
viour. Amen.

¶ The third Collect, for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy
great mercy defend us from all perils and dangers of this
night, for the love of thy only Son our Saviour Jesus Christ.
Amen

¶ In Quires and places where they sing, here followeth the Anthem.

¶ A Prayer for the Kings Majesty.

O Lord, our heavenly Father, high and mighty, King of
kings, Lord of lords, the only Ruler of princes, who dost
from thy throne behold all the dwellers upon earth; Most heartily
we beseech thee with thy favour to behold our most graci-
ous Sovereign Lord King G E O R G E, and so replenish him
with the grace of thy Holy Spirit, that he may always incline
to thy will, and walk in thy way: Endue him plenteously with
heavenly gifts, grant him in health and wealth long to live,
strengthen him that he may vanquish and overcome all his en-
emies; and finally after this life, he may attain everlasting
joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly
beseech the to bles their Royal Highnesses Frederick Prince
of Wales, the Princeps of Wales, the Duke, the Princesses, and
all the Royal Family: Endue them with thy Holy Spirit; en-
rich them with thy heavenly grace; prosper them with all hap-
piness; and bring them to thine everlasting kingdom, through
Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great
miracles; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spiri-
t of thy grace; and that they may truly please thee, pour
upon them the continual dew of thy blessing. Grant this, O Lord,
for the honour of our Advocate and Mediator, Jesus Christ.
Amen.

¶ A Prayer of St. Chrysostom.

Almighty God, who haft given us grace at this time
with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered
together in thy Name, thou wilt grant their requests; Fulfil now,
O Lord, the desires and petitions of thy servants, as may be most
expedient for them; granting us in this world knowledge of thy
truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THe grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Ghost, be with us all e-
vermore. Amen.

The Creed of Saint ATHANASIUS.

Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter day, Ascension day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and People standing.

Quicunque vult.

W^Hoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlasting.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three AlUITHIES: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord,

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;

God of the Substance of the Father, begotten before the worlds: and man of the Substance of his mother, born in the world;

Perfect God, and perfect man: of a reasonable soul, and human flesh subtlety;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the, &c.

Here followeth the Litany, or general Supplication, to be sung Fridays, and at other times, when it shall be commanded by the

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

The LITANY.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant GEORGE, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve their Royal Highnesses Frederick Prince of Wales, the Princes of Wales, the Duke, the Princesses, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maiatain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preferre all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preferre to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives, according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, bear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say the Lords Prayer.

O Ur Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answ. Neither reward us after our iniquities.

J Let us pray.

O God, merciful Father, that despiseth not the fighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assit our Prayers that we make before thee in all our troubles and adversities, whensoever they oppres us; and graciously hear us, that those evils, which the craft and subtily of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Churche, through Iesu Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemis defend us. O Christ.

Graciously look upon our afflictions.

Pitifuly behold the sorrows of our hearts.

Mercifuly forgive the sins of thy people.

Favourably with mercy hear our Prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously bear us, O Christ: graciously bear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Answ. As we do put our trust in thee.

J Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteouly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and purenes of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

J A Prayer of S. Chrysostom.

A Lmighty God, who haft given us grace at this time with one accord to make our common supplications unto thee, and doft promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

T He grace of our Lord Iesu Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all e- vermore. Amen.

Here endeth the Litany.

Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S .

¶ For Rain.

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ For fair Weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ In the time of Dearth and Famine.

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ Or this.

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ In the time of War and Tumults.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence three-score and ten thousand, and yet rememb'ring thy mercy, didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ In the Ember-Weeks to be said every Day, for those that are to be admitted into holy Orders.

A Lmighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ Or this.

A Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so repleas them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the High Court of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled; that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

O God the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate [especially those for whom our Prayers are desired] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the patitulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

T H A N K S -

THANKSGIVINGS.

¶ A General Thanksgiving.

A Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [^{* This is to be said when any that have been prayed for desire to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.}] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine incomparable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks, that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ For Fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ For restoring publick Peace at home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stilllest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ For Deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins; and confirmed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ Or this:

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to affwage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

Note. That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

A Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.

The Epistle.

Owe no man any thing
ver. 8. to the end.

Rom. xiii.

The Gospel.

When they drew nigh
ver. 1. to ver. 14.

S. Matth. xxi.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by

patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle.

Whatsoever things were written
ver. 4. to ver. 14.

Rom. xv.

And there shall be signs in
ver. 25. to ver. 34.

The Gospel.

S. Luke xxi

The third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle.

Let a man so account of us
ver. 1. to ver. 6.

1 Cor. iv.

The COLLECTS.

The Gospel.

Now when John had heard
ver. 2. to ver. 11.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epistle.

Rejoice in the Lord alway
ver. 4. to ver. 8.

The Gospel.

This is the record of John
ver. 19. to ver. 29.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

A Lmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant, that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle.

God who at sundry times
ver. 1. to ver. 13.

The Gospel.

In the beginning was the Word
ver. 1. to ver. 15.

Saint Stephen's Day.

The Collect.

G Rant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

I Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle.

Stephen being full of the Holy Ghost
ver. 55. to the end.

The Gospel.

Behold, I send unto you prophets
ver. 34. to the end.

The Collect.

Saint John the Evangelist's Day.

The Collect.

M Eriful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle.

That which was from the
ver. 1. to the end.

The Gospel.

Jesus said unto Peter, Follow
ver. 19. to the end.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocence of our lives, and constancy of our faith, even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle.

I looked, and lo, a Lamb stood
ver. 1. to ver. 6.

S. Matth. xi.

The angel of the Lord appeared
ver. 13. to ver. 19.

S. Matth. ii.

The Sunday after Christmas-day.

The Collect.

A Lmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant, that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle.

Now I say, that the heir, as long
ver. 1. to ver. 8.

Gal. iv.

The Gospel.

The birth of Jesus Christ was
ver. 18. to the end.

S. Matth. i.

The Circumcision of Christ.

The Collect.

A Lmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Blessed is the man to whom
ver. 8. to ver. 15.

Rom. iv.

The Gospel.

And it came to pass, as the
ver. 15. to ver. 22.

S. Luke ii.

The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

For this cause, I Paul, the prisoner
ver. 1. to ver. 13.

Ephes. iii.

The Gospel.

When Jesus was born in Bethlehem
ver. 1. to ver. 13.

S. Matth. ii.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle.

I beseech you therefore, brethren,
ver. 1. to ver. 6.

Rom. xii.

The Gospel.

Now his parents went to Jerusalem,
ver. 41. to the end.

S. Luke ii.

The second Sunday after the Epiphany.

The Collect.

A Lmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Having then gifts, differing according
ver. 6. to ver. 16. Be not wise

Rom. xii.

The Gospel.

And the third day there was a
ver. 1. to ver. 12.

S. John ii.

The third Sunday after the Epiphany.

The Collect.

A Lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The

The COLLECTS.

The Epistle.

Be not wise in your own conceits
ver. 16. to the end.

The Gospel.

When he was come down from
ver. 1. to ver. 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many
and great dangers, that by reason of the frailty of our
nature we cannot always stand upright; Grant to us such strength
and protection, as may support us in all dangers, and carry us
through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

Let every soul be subject.
ver. 1. to ver. 8.

The Gospel.

And when he was entred
ver. 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household
continually in thy true religion; that they who do lean only
upon the hope of thy heavenly grace, may evermore be de-
fended by thy mighty power, through Jesus Christ our Lord.
Amen.

The Epistle.

Put on therefore (as the
ver. 12. to ver. 18.

The Gospel.

The kingdom of heaven is
ver. 24. to ver. 31.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might de-
stroy the works of the devil, and make us the sons of God,
and heirs of eternal life; Grant us, we beseech thee, that having
this hope, we may purify ourselves even as he is pure; that
when he shall appear again with power and great glory, we may
be made like unto him in his eternal and glorious kingdom, where
with thee, O Father, and thee, O Holy Ghost, he liveth and
reigneth, ever one God, world without end. Amen.

The Epistle.

Behold, what manner of
ver. 1. to ver. 9.

The Gospel.

Then if any man shall
ver. 23. to ver. 32.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of
thy people; that we, who are justly punished for our offences,
may be mercifully delivered by thy goodness, for the glory
of thy Name, through Jesus Christ our Saviour, who liveth and
reigneth with thee and the Holy Ghost, ever one God, world
without end. Amen.

The Epistle.

Know ye not that they which
ver. 24. to the end.

The Gospel.

The kingdom of heaven is
ver. 1. to ver. 17.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing
that we do; Mercifully grant, that by thy power we may
be defended against all adversity, through Jesus Christ our Lord.
Amen.

The Epistle.

Ye suffer fools gladly, seeing
ver. 19. to ver. 32.

The Gospel.

When much people were
ver. 4. to ver. 16.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without
charity are nothing worth; Send thy Holy Ghost, and pour
into our hearts that most excellent gift of charity, the very
bond of peace and of all virtues, without which whosoever liveth
is counted dead before thee. Grant this for thine only Son Jesus
Christ's sake. Amen.

The Epistle.

Though I speak with the
ver. 1. to the end.

1 Cor. xiii.

The Gospel.

Then Jesus took unto him
ver. 31. to the end.

3. Luke xviii.

The first day of Lent, commonly called AshWednesday.

The Collect.

A Lmighty and everlasting God, who hatest nothing that thou
hast made, and dost forgive the sins of all them that are
penitent; Create and make in us new and contrite hearts, that we
worthily lamenting our sins, and acknowledging our wretched-
ness, may obtain of thee, the God of all mercy, perfect remis-
sion and forgiveness, through Jesus Christ our Lord. Amen.
*This Collect is to be read every day in Lent, after the Collect
appointed for the day.*

For the Epistle.

Turn ye even to me, faith
ver. 12. to ver. 18.

Joel ii.

The Gospel.

When ye fast, be not as the
ver. 16. to ver. 22.

S. Matth. vi.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty
nights; Give us grace to use such abstinence, that our
flesh being subdued to the Spirit, we may ever obey thy godly
motions in righteousness and true holiness, to thy honour and
glory, who livest and reignest with the Father and the Holy
Ghost, one God, world without end. Amen.

The Epistle.

We then as workers together
ver. 1. to ver. 11.

2 Cor. vi.

The Gospel.

Then was Jesus led up of
ver. 1. to ver. 12.

S. Matth. iv.

The second Sunday in Lent.

The Collect.

A Lmighty God, who seest that we have no power of our
selves to help our selves; Keep us both outwardly in our
bodies, and inwardly in our souls, that we may be defended
from all adversities which may happen to the body, and from
all evil thoughts which may assault and hurt the soul, through
Jesus Christ our Lord. Amen.

The Epistle.

We beseech you brethren
ver. 1. to ver. 9.

1. Thess. iv.

The Gospel.

Jesus went thence, and
ver. 21. to ver. 29.

S. Matth. xv.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty
desires of thy humble servants, and stretch forth the
right hand of thy Majesty to be our defence against all our en-
emies, through Jesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of
ver. 1. to ver. 15.

Eph. v.

The Gospel.

Jesus was casting out a devil
ver. 14. to ver. 29.

S. Luke xi.

The fourth Sunday in Lent.

The Collect.

G Rant, we beseech thee, Almighty God, that we, who for
our evil deeds do worthily deserve to be punished, by the
comfort of thy grace may mercifully be relieved, through our
Lord and Saviour Jesus Christ. Amen.

The C O L L E C T S.

The Epistle.

Tell me, ye that desire to be
ver. 21. to the end.

The Gospel.

Jesus went over the sea of
ver. 1. to ver. 15.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon
thy people; that by thy great goodness they may be go-
verned and preserved evermore, both in body and soul, through
Jesus Christ our Lord. Amen.

The Epistle.

Christ being come an high
ver. 11. to ver. 16.

The Gospel.

Jesus said, Which of you
ver. 46 to ver. 59. Going through

The Sunday next before Easter.

The Collect.

A Lmighty and everlasting God, who of thy tender love to-
ward mankind hast sent thy Son our Saviour Jesus Christ
to take upon him our flesh, and to suffer death upon the cross,
that all mankind should follow the example of his great humili-
ty; Mercifully grant, that we may both follow the example of
his patience, and also be made partakers of his resurrection,
through the same Jesus Christ our Lord. Amen.

The Epistle.

Let this mind be in you
ver. 5. to ver. 12.

The Gospel.

When the morning was come
ver. 1. to ver. 55.

Monday before Easter.

For the Epistle.

Who is this that cometh from
ver. 1. to the end.

The Gospel.

After two days was the
ver. 1. to the end.

Tuesday before Easter.

For the Epistle.

The Lord God hath opened
ver. 5. to the end.

The Gospel.

And straightway in the
ver. 1. to ver. 40.

Wednesday before Easter.

The Epistle.

Where a testament is, there
ver. 16. to the end.

The Gospel.

Now the feast of unleavened bread
ver. 1. to the end.

Thursday before Easter.

the Epistle.

In this that I declare unto you
ver. 17. to the end.

The Gospel.

The whole multitude of
ver. 1. to ver. 50.

Good-Friday.

The Collect.

A Lmighty God, we beseech thee graciously to behold this thy
family, for which our Lord Jesus Christ was contented to
be betrayed, and given up into the hands of wicked men, and
to suffer death upon the cross, who now liveth and reigneth with
thee and the Holy Ghost, ever one God, world without end. Amen.

A Lmighty and everlasting God, by whose Spirit the whole
body of the Church is governed and sanctified; Receive
our supplications and prayers which we offer before thee for all
estates of men in thy holy Church, that every member of the
same, in his vocation and ministry, may truly and godly serve
thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing
that thou hast made, nor wouldest the death of a sinner,
but rather that he should be converted and live; Have mercy

The Gal. iv.

S. John vi.

Hebr. ix.

S. John viii.

Phil. ii.

S. Matth. xxvii.

Isa. lxiii.

S. Mark xiv.

Isa. i.

S. Mark xv.

Hebr. ix.

S. Luke xxii.

1 Cor. xi.

S. Luke xxiii.

The Epistle.

upon all Jews, Turks, Infidels, and Heretics, and take from
them all ignorance, hardness of heart, and contempt of thy
Word; and so fetch them home, blessed Lord, to thy flock,
that they may be saved among the remnant of the true Israelites,
and be made one fold under one Shepherd, Jesus Christ our Lord,
who liveth and reigneth with thee and the Holy Spirit, one God
world without end. Amen.

The Epistle.

Hebr. x.

The Gospel.

S. John xix.

Easter-Even.

The Collect.

G Rant, O Lord, that as we are baptized into the death of thy
blessed Son our Saviour Jesus Christ: so by continual morti-
fying our corrupt affections, we may be buried with him, and
that through the grave, and gate of death we may pass to our
joyful resurrection, for his merits, who died, and was buried,
and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. iii.

It is better, if the will of
ver. 17. to the end.

The Gospel.

S. Matib. xxvii.

When the even was come
ver. 57. to the end.

Easter day.

¶ At Morning Prayer, instead of the Psalm [O come, let us, &c.]
these Anthems shall be sung or said:

C hrist our pasover is sacrificed for us: therefore let us keep
the feast. Not with old leaven, neither with the leaven of
malice and wickedness: but with the unleavened bread of since-
rity and truth. 1 Cor. v. 7.

C hrist being raised from the dead, dieth no more: death hath
no more dominion over him. For in that he died, he died
unto sin once: but in that he liveth, he liveth unto God. Like-
wise reckon ye also your selves to be dead indeed unto sin: but
alive unto God through Jesus Christ our Lord. Rom. vi. 9.

C hrist is risen from the dead: and become the first fruits of
them that slept. For since by man came death: by man
came also the resurrection of the dead. For as in Adam all die:
even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son: and to the Holy
Ghost;

Answer. As it was in the beginning, is now, and ever shall be:
world without end. Amen.

The Collect.

A Lmighty God, who through thine only begotten Son Jesus
Christ hast overcome death, and opened unto us the gate
of everlasting life; We humbly beseech thee, that as by thy spe-
cial grace preventing us, thou dost put into our minds good
desires; so by thy continual help we may bring the same to good
effect, through Jesus Christ our Lord, who liveth and reigneth
with thee and the Holy Ghost, ever one God, world without
end. Amen.

The Epistle.

Col. iii.

If ye then be risen with Christ
ver. 1. to ver. 8.

The Gospel.

S. John xx.

The first day of the week
ver. 1. to ver. 11.

Monday in Easter-week.

The Collect.

A Lmighty God, who through thy only begotten Son Jesus
Christ hast overcome death, and opened unto us the gate
of everlasting life; We humbly beseech thee, that as by thy spe-
cial grace preventing us, thou dost put into our minds good
desires; so by thy continual help we may bring the same to good
effect, through Jesus Christ our Lord, who liveth and reigneth
with thee and the Holy Ghost, ever one God, world without
end. Amen.

For the Epistle.

Act. x.

Peter opened his mouth
ver. 34. to ver. 44.

The Gospel.

S. Luke xxiv.

Behold, two of his disciples
ver. 13. to ver. 36.

Tuesday

The COLLECTS.

*Tuesday in Easter-week.
The Collect.*

A Lmighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle.

Men and brethren, children
ver. 26. to ver. 42.

The Gospel.

Jesus himself stood in the
ver. 36. to ver. 49.

*The first Sunday after Easter.
The Collect.*

A Lmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Whatsoever is born of God
ver. 4. to ver. 13.

The Gospel.

The same day at evening
ver. 19. to ver. 24.

*The second Sunday after Easter.
The Collect.*

A Lmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

This is thank-worthy, if a man
ver. 19. to the end.

The Gospel.

Jesus said, I am the good
ver. 13. to ver. 17.

*The third Sunday after Easter.
The Collect.*

A Lmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

Dearly beloved, I beseech you
ver. 11. to ver. 18.

The Gospel.

Jesus said to his disciples
ver. 16. to ver. 23.

*The fourth Sunday after Easter.
The Collect.*

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle.

Every good gift, and every
ver. 17. to ver. 22.

The Gospel.

Jesus said unto his disciples
ver. 5. to ver. 15.

*The fifth Sunday after Easter.
The Collect.*

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful

guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

Be ye doers of the word, and
ver. 22. to the end.

S. James i.

The Gospel.

Verily, verily I say unto you
ver. 23. to the end.

S. John xvi.

*The Ascension-day.
The Collect.*

G rant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle.

The former treatise have I
ver. 1. to ver. 12.

Acts i.

The Gospel.

Jesus appeared unto the
ver. 14. to the end.

S. Mark xvi.

*Sunday after Ascension-day.
The Collect.*

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee; and the Holy Ghost, one God, world without end. Amen.

The Epistle.

The end of all things is at hand
ver. 7. to ver. 12.

1 S. Pet. iv.

The Gospel.

When the Comforter is come
ver. 26. and Chap. xvi. to ver. 4. And these things

S. John xv.

*Whitsunday.
The Collect.*

G od, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

When the day of Pentecost
ver. 1. to ver. 12.

Acts ii.

The Gospel.

Jesus said unto his disciples
ver. 15. to ver. 31. Arise, let

S. John xiv.

*Monday in Whitsun-week.
The Collect.*

G od, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

Then Peter opened his mouth
ver. 34. to the end.

Acts x.

The Gospel.

God so loved the world
ver. 16. to ver. 22.

S. John iii.

*Tuesday in Whitsun-week.
The Collect.*

G od, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

When the apostles who were
ver. 14. to ver. 18.

Acts viii.

The C O L L E C T S.

The Gospel.

Verily, verily I say unto you
ver. 1. to ver. 11.

Trinity-Sunday.

The Collect.

A Lmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this Faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. Amen.

For the Epistle.

After this I looked, and
ver. 1. to the end.

The Gospel.

There was a man of the
ver. 1. to ver. 16.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our Prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

Beloved, let us love one another
ver. 7. to the end.

The Gospel.

There was a certain rich man
ver. 19. to the end.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Marvel not, my brethren
ver. 13. to the end.

The Gospel.

A certain man made a great supper
ver. 16. to ver. 25.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle.

All of you be subject one to
ver. 5. to ver. 12.

The Gospel.

Then drew near unto him
ver. 1. to ver. 11.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle.

I reckon that the sufferings
ver. 18. to ver. 24.

The Gospel.

Be ye therefore merciful, as
ver. 36. to ver. 43.

The fifth Sunday after Trinity.

The Collect.

G rant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

b

The Epistle.

S. John x.

Be ye all of one mind, having
ver. 8. to ver. 15. And be ready

The Epistle.

S. Pet. iii.

It came to pass, that as the
ver. 1. to ver. 12.

The sixth Sunday after Trinity.

The Collect.

S. Luke v.

Rev. iv.

Know ye not, that so many
ver. 3. to ver. 12.

Rom. vi.

S. John iii.

Jesus said unto his disciples
ver. 20. to ver. 27.

S. Matth. v.

The seventh Sunday after Trinity.

The Collect.

The Epistle.

I speak after the manner of
ver. 19. to the end.

Rom. vi.

In those days the multitude
ver. 1. to ver. 10.

S. Mark. viii.

The eighth Sunday after Trinity.

The Collect.

The Epistle.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. viii.

Brethren, we are debtors
ver. 12. to ver. 18.

The Epistle.

S. Matth. vii.

Beware of false prophets
ver. 15. to ver. 22.

The ninth Sunday after Trinity.

The Collect.

The Epistle.

Brethren, I would not that ye
ver. 1. to ver. 14.

1 Cor. x.

1 S. Pet. v.

Jesus said unto his disciples
ver. 1. to ver. 10.

S. Luke xvi.

The tenth Sunday after Trinity.

The Collect.

The Epistle.

L et thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.

1 Cor. xii.

Concerning spiritual gifts
ver. 1. to ver. 12.

The Epistle.

S. Luke xix.

And when he was come near
ver. 41. to ver. 47. But the chief

The eleventh Sunday after Trinity.

The Collect.

The Epistle.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle.

1 Cor. xv.

Brethren, I declare unto you
ver. 1. to ver. 12.

The

The C O L L E C T S.

The Gospel.

Jesus spake this parable
ver. 9. to ver. 15

The twelfth Sunday after Trinity.
The Collect.

A Lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle.

Such trust have we through Christ
ver. 4. to ver. 10.

The Gospel.

Jesus departing from the coasts
ver. 31. to the end.

The thirteenth Sunday after Trinity.

The Collect.

A Lmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle.

To Abraham and his seed were
ver. 16. to ver. 23.

The Gospel.

Blessed are the eyes which
ver. 23. to ver. 38.

The fourteenth Sunday after Trinity.

The Collect.

A Lmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle.

I say then, Walk in the Spirit
ver. 16. to ver. 25.

The Gospel.

And it came to pass, as Jesus
ver. 11. to ver. 20.

The fifteenth Sunday after Trinity.

The Collect.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye see how large a letter I have
ver. 11. to the end.

The Gospel.

No man can serve two masters
ver. 24. to the end.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour; preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle.

I desire that ye faint not at
ver. 13. to the end.

The Gospel.

And it came to pass the day
ver. 11. to ver. 18.

The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle.

I therefore the prisoner of
ver. 1. to ver. 7.

The Gospel.

It came to pass, as Jesus
ver. 1. to ver. 12.

S. Luke xviii.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God always on
ver. 4. to ver. 9.

When the Pharisees had
ver. 34. to the end.

S. Matth. xxii.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore, and
ver. 17. to the end.

Ephes. iv.

Jesus entred into a ship
ver. 1. to ver. 9.

The Gospel.

S. Matth. ix.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle.

See then that ye walk
ver. 15. to ver. 22.

The Gospel.

Jesus said, The kingdom of
ver. 1. to ver. 15.

S. Matth. xxii.

The one and twentieth Sunday after Trinity.

The Collect.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be strong in the
ver. 10. to ver. 21.

Ephes. vi.

There was a certain noble man
ver. 46. to the end.

The Gospel.

S. John. iv.

The two and twentieth Sunday after Trinity.

The Collect.

Lord, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God upon every
ver. 3. to ver. 12.

Phil. i.

Peter said unto Jesus, Lord
ver. 21. to the end.

The Gospel.

S. Matth. xviii.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be ye followers together
ver. 17. to the end.

Phil. iii.

Then went the Pharisees and took
ver. 15. to ver. 23.

The Gospel.

S. Matth. xxii.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee absolve thy people from their offences; that through thy bountiful goodness we may all be

The C O L L E C T S.

be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle.

We give thanks to God
ver. 3. to ver. 13.

The Gospel.

While Jesus spake these things
ver. 18. to ver. 27.

The twenty fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle.

Behold, the days come
ver. 5. to ver. 9.

The Gospel.

When Jesus then lift up
ver. 5. to ver. 15.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays, that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

For the Epistle.

If thou shalt confess
ver. 9. to the end.

The Gospel.

Jesus walking by the sea
ver. 18. to ver. 23.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, now and for evermore. Amen.

For the Epistle.

Now therefore ye are no more
ver. 19. to the end.

The Gospel.

Thomas, one of the twelve
ver. 24. to the end.

The conversion of Saint Paul.

The Collect.

O GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle.

And Saul yet breathing out
ver. 1. to ver. 23.

The Gospel.

Peter answered and said unto
ver. 27. to the end.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be present-

ed unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle.

Behold, I will send my messenger
ver. 1. to ver. 6.

The Gospel.

And when the days of her
ver. 22. to ver. 41.

Mal. iii.

S. Luke. ii.

Saint Matthias Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epistle.

In those days Peter stood up
ver. 15. to the end.

Act. i.

The Gospel.

At that time Jesus answered
ver. 25. to the end.

S. Matth. xi.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

For the Epistle.

Moreover the Lord spake again
ver. 10. to ver. 16.

Isai. vii.

The Gospel.

And in the sixth month the
ver. 26. to ver. 39.

S. Luke. i.

Saint Marks Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

For the Epistle.

Unto every one of us is given
ver. 7. to ver. 17.

Epbes. iv.

The Gospel.

I am the true vine, and my
ver. 1. to ver. 12.

S. John xv.

Saint Philip and Saint James Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

For the Epistle.

James a servant of God
ver. 1. to ver. 13.

S. James i.

The Gospel.

And Jesus said unto his
ver. 1. to ver. 15.

S. John xiv.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Tidings of these things
ver. 22. to the end.

Act. xi.

The Gospel.

This is my commandment
ver. 12. to ver. 17.

S. John xv.

Saint

The COLLECTS.

Saint John Baptist.
The Collect.

A Lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle.

Comfort ye, comfort ye
ver. 1. to ver. 12.

The Gospel.

Elisabeths full time came
ver. 57. to the end.

Saint Peters Day.
The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commanded him earnestly to feed thy flock; Make, we beseech thee, all Bishopes and Pastors diligently to preach thy holy Word, and the people obediently to follow the same; that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.

About that time Herod
ver. 1. to ver. 12.

The Gospel.

When Jesus came into
ver. 13. to ver. 20.

Saint James the Apostle.
The Collect.

G Rant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle.

In those days came prophets

Act xi.

ver. 27. and part of Chap. xii. to ver. 3. Then were the

The Gospel.

Then came to him the
ver. 20. to ver. 29.

Saint Bartholomew the Apostle.
The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epistle.

By the hands of the Apostles
ver. 12. to ver. 17.

The Gospel.

And there was also a strife
ver. 24. to ver. 31.

Saint Matthew the Apostle.
The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ,

Isai. xl.

S. Luke i.

Act xii.

S. Matth. xvi.

S. Matth. xx.

Act v.

S. Luke xxii.

who liveth and reigneth with thee and the Holy Ghost, one God world without end. Amen.

The Epistle.

Therefore seeing we have
ver. 1. to ver. 7.

2 Cor. iv.

The Gospel.

And as Jesus passed forth
ver. 9. to ver. 14.

S. Matth. ix.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

There was war in heaven

ver. 7. to ver. 13.

Rev. xii.

The Gospel.

At the same time came
ver. 1. to ver. 20.

S. Matth. xviii.

Saint Luke the Evangelist.

The Collect.

A Lmighty God, who calldest Luke the physician, whose praise is in the Gospel, to be an Evangelist, and physician of the soul; May it please thee, that by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

For the Epistle.

Watch thou in all things
ver. 5. to ver. 16.

2 Tim. iv.

The Gospel.

The Lord appointed other seventy
ver. 1. to ver. 7. Go not from

S. Luke x.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen.

For the Epistle.

Jude the servant of Jesus
ver. 1. to ver. 9.

S. Jude i.

The Gospel.

These things I command you
ver. 17. to the end.

S. John iv.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unsigneidly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

And I saw another angel ascending
ver. 2. to ver. 13.

Rev. vii.

The Gospel.

Jesus seeing the multitudes
ver. 1. to ver. 13.

S. Matth. v.

The Order for the Administration of the LORDS SUPPER, or HOLY COMMUNION.

So many as intend to be Partakers of the Holy Communion, shall signify their names to the Curate at least sometime the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended, the Curate having knowledge thereof, shall call him, and advertise him, that in any case he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life; that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The

The COMMUNION.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended ; and the other Party will not be persuaded to a godly unity, but remain still in his forwardness and malice ; the Minister in that case ought to admit the penitent Person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.

O UR Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Collect.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments, and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said, I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likenesses of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Lmighty God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church, and so rule the heart of thy chosen servant GEORGE our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory ; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

¶ Or,

A Lmighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom ; We humbly beseech thee so to dispose and govern the heart of GEORGE thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The Portion of Scripture appointed for the Epistle] is written in the ---- Chapter of ---- beginning at the ---- Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The holy Gospel is written in the ---- Chapter of ---- beginning at the ---- Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one Substance with the Father. By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what Holy-days or Fasting-days are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion ; and the Ranks of Matrimony published ; and Briefs, Citations, and Excommunications read. And nothing

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thing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyed by the King, or by the ordinary of the Place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven. *S. Matth. v. 16.*

Lay not up for your selves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do unto them; for this is the law and the prophets. *S. Matth. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Ver. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *S. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *I Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *Ver. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *Ver. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Ver. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *I Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *Ver. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Hebr. vi. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Hebr. xiii. 16.*

Who hath this worlds good, and feeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *I S. John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Ver. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. xli. 1.*

¶ Whilſt these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other Devotions of the people, in a decent Bayon, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,
Let us pray for the whole state of Christs Church militant here in earth

A Lmighty and everliving God, who by thy holy Apostle hath taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [* to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors; and specially thy servant G E O R G E our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesu Christ sake, our only Mediator and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following:

D Early beloved, on—day next, I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesu Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissenters with God; but so, that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, first, to examine your lives and conversations by the rule of Gods commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blameworthy

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phemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table, left after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsele, let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of abolition, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or in case ke shall see the people negligent to come to the holy Communion, instead of the former he shall use this Exhortation:*

Dearly beloved brethren, on-----I intend by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindered with worldly busyness. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation, so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords Body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds

of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy Mysterie. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holines and righteousness all the days of our life. Amen.

¶ *Then shall the Priest say to them that come to receive the holy Communion:*

Ve that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickednes, Which we from time to time most grievously have committed. By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee In newnes of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution:*

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all that travel, and are heavy laden, and I will refresh you. S. Matth. xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John iii. 16.

Hear also what St. Paul saith:
This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. I Tim. i. 15.

Hear also what St. John saith:
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. I S. John ii. 1.

¶ *After which the Priest shall proceed, saying,*
Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

¶ *Then*

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¶ Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, || Holy Father, Almighty, everlasting God.

¶ These words [Holy Father] must be omitted on Trinity-Sunday.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Proper Prefaces.

¶ Upon Christmas-day, and seven days after:

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after:

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord, for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after:

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorioust Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend; and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six days after:

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only:

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest, kneeling down at the Lords Table, say, in the Name of all them that shall receive the Communion, this prayer following:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his

one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testament which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

(a) Here the Priest is to take the Pasen into his bands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the bread:

(d) Here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) on which there is any Wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen Cloth.

¶ Then shall the Priest say the Lords Prayer, the People repeating after him every petition.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth. As it is in Heavens. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

¶ After shall be said as followeth:

O Lord, and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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¶ Or this :

A Lmighty and everliving God, we most heartily thank thee, for that thou doft vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ ; and doft affire us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to affit us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou haft prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory world without end. *Amen.*

¶ Then shall be said or sung,

G Lory be to God on high, and in earth peace, good will towards men. We praise thee, we bleſſ thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takeſt away the sins of the world, have mercy upon us. Thou that takeſt away the sins of the world, have mercy upon us. Thou that takeſt away the sins of the world, receive our prayer. Thou that ſitteth at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing :

T He peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesu Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertery, when there is no Communion, every such day one or more ; and the same may be said also as often as occasion shall serve, after the Collects

either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

A Slit us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

G Rant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be to grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

P Reuent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesu Christ our Lord. *Amen.*

A Lmighty God, who haſt promised to hear the petitions of them that ask in thy Sons Name ; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the letting forth of thy glory, through Jesus Christ our Lord. *Amen.*

- ¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole State of Chrits Church militant in Earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.*
- ¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*
- ¶ And if there be not above twenty Persons in the Parish, of discretion to receive the Communion ; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*
- ¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ And to take away all occasion of Litigation and Superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten ; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use : but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants, as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.*
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the Charges of the Parish.*
- ¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter, every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties, accustomedly due, then and that time to be paid.*
- ¶ After the Divine Service ended, the Money given at the Offertery shall be disposed of to such pious and charitable uses, as the Minister and Church wardens shall think fit. Whereas if they disagree, it shall be disposed of as the Ordinary shall appoint.*

W Hereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such Profanation, and Disorder in the Holy Communion, as might otherwise ensue) yet, lest the same kneeling shoulde by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved ; it is here declared, That therby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Chrits natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here ; it being against the truth of Chrits natural Body, to be at one time in more places than one.

The Ministrion of PUBLICK BAPTISM of Infants, to be used in the Church.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar Tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

I And note, that there shall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather, and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there shall say,

Hath this child been already baptized, or no?

I If they answer, No: then shall the Priest proceed as followeth.

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

I Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child; wash him, and sanctify him with the Holy Ghost, that he being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

I Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

I After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency.

Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards this Infant, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

I Then shall the Priest speak unto the Godfathers and Godmothers on this wife:

Dearly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part promise by you that are his Sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting Life after death?

Answ. All this I steadfastly believe.

C 3

Minister.

PUBLICK BAPTISM of Infants.

Minister.

Will thou be baptized in this faith ?

Answ. That is my desire.

Minister.

Will thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life ?

Answ. I will.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlasting rewarded, through thy mercy, O blessed Lord God, who doest live, and govern all things, world without end. Amen.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of thy congregation ; sanctify this water to the mystical wafing away of sin ; and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Priest shall say,

* Here the Priest shall make a Cross upon the Childs forehead. WE receive this Child into the congregation of Christs flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil ; and to continue Christs faithful soldier and servant unto his lifes end. Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christs Church, let

us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling :

Our Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection ; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following :

¶ Oftasmuch as this child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God and to serve him ; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons ; and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe, to his souls health ; and that this child may be virtuously brought up to lead a godly and a Christian life ; remembraing always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him ; that as he died, and rose again for us ; so shold we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall be add, and say,

WE are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

IT is certain by Gods Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

T o take away all scruple concerning the use of the sign of the Cross in Baptism ; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV.

The Ministration of PRIVATE BAPTISM of Children in Houses.

¶ THE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer than to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity, they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion :

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words :

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech

beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection. And that finally, with the residue of thy Saints he may inherit thine everlasting Kingdom, through the same thy Son Jesus Christ our Lord. Amen.

I And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus,

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

B Ut if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine item further, saying,

B Y whom was this Child baptized?

B Who was present when this Child was baptized? Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized? With what words was this Child baptized?

I And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus,

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. Mark x. 13.

T Hey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

I After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:

B Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocence. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

O Ur Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

A lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this

knowledge, and confirm this faith in us evermore. Give the Holy Spirit to this Infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

I Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

D Ost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answr. I renounce them all.

Minister.

D Ost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answr. All this I stedfastly believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answr. I will.

I Then the Priest shall say,

We receive this child into the Congregation of Christs flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christs faithful soldier and servant, unto his lifes end. Amen.

* The Priest shall make a Cry upon the Childs Forehead.

I Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is by Baptism regenerate, and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

I Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

I Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:

Forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like

BAPTISM of such as are of riper Y E A R S.

like unto him; that as he died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the Infant to the Church, do make such uncertain Answers to the Priests Questions, as that it cannot appear that the child was baptized with water, In the

Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Ministrion of BAPTISM to such as are of riper Years, and able to answer for themselves.

- ¶ When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this Holy Sacrament.
- ¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.
- ¶ And standing there, the Priest shall ask whether any of the Persons here presented be baptized, or no: If they shall answer, No: Then shall the Priest say thus:

D Early beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated, and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,
Let us pray.

(3 And here all the Congregation shall kneel)

A Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wile mercifully look upon these thy servants, wash them, and sanctify them with the Holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the people stand up, and the priest shall say,
Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

T Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith un-

to him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following:
B Eloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

BAPTISM of such as are of riper YEARS.

¶ Then the Priest shall speak to the persons to be baptized, on this wise:

W ell-beloved, who are come hither, desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Question.

D oth thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

D oth thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answer. All this I stedfastly believe.

Question.

W ill thou be baptized in this faith?

Answer. That is my desire.

Question.

W ill thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say.

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be endowed with heavenly virtues, and eternally rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

A lmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation, sanctify this water to the mystical wash-

ing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,

W e receive this person into the Congregation of Christs flock, and do ^{here} sign him with the ^{Here the Priest} sign of the Cross, in token that hereafter he ^{shall make a Cross} upon the persons ^{face} shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. Amen.

¶ Then shall the Priest say,

S eeing now, dearly beloved brethren, that these persons are regenerated and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

O ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

W e yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlasting. Amen.

¶ Then all standing up, the Priest shall use this Exhortation following, speaking to the Godfathers and Godmothers first:

F orasmuch as these persons have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy word, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ And then speaking to the new baptized persons, he shall proceed, and say,

A nd as for you, who have now by Baptism put on Christ; it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as become the children of light: remembering always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every Person thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.

A CATECHISM, that is to say, An Instruction to be learned of every Person, before he be brought to be Confirmed by the Bishop.

Question.

W

Hat is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechift. Rehearse the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you shouid keep Gods commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thy self any graven image, nor the likenesses of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thou'ands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltieis that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested

the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things: My duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbour?

Answer. My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governors, teachers, spiritual pastors and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and flandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechift. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation,

that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two: the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign, or form in Baptism?

Answer.

CONFIRMATION.

Answer. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath: we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lords Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lords Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lords Supper?

Answer. To examine themselves, whether they repent truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

- ¶ The Curate of every Parish shall diligently upon Sundays and Holy days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.
- ¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.
- ¶ So soon as children are come to a competent age, and can say in their Mother-Tongue the Creed, the Lords Prayer, and the Ten Commandments, and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.
- ¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of CONFIRMATION, or Laying on of Hands upon those that are baptized, and come to Years of Discretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following:

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

¶ Then shall the Bishop say,

Do ye here in the presence of God, and of this Congregation renew the solemn promise and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own Persons, and acknowledging your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.

Bishop.

Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth world without end.

Bishop. Lord, hear our Prayers.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Com-

forter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and godly strength; the spirit of knowledge and true godliness; and till them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or this thy servant] with thy heavenly grace, that he may continue tyme for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting Kingdom. Amen.

¶ Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,
Let us pray.

Our Father, which art in heaven; Hallowed be thy Name: Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost, liveth

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tiveth and reigeth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus:

THe blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ First, the Banns of all that are to be married together must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I Publish the banns of Marriage between N. of---and N. of---if any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first [second, or, third] time of asking.

¶ And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: And theré standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this Man and this Woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of concinnity, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity: Into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For ye be well assured, that so many as are coupled together otherwise than Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him, to the Parties, or else put in a Caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his Allegation; then the solemnization must be deferred, until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the Man,

¶ Wilt thou have this Woman to thy wedded Wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer, I will.

¶ Then shall the Priest say unto the Woman,

¶ Wilt thou have this Man to thy wedded Husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer, I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man? Then shall they give their troth to each other in this manner: The Minister receiving the Woman at her Fathers or Friends bands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as followeth:

In this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the Man by his right hand, shall likewise say after the Minister :

In this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Womans left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

¶ With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the Womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then

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¶ Then shall the Priest joyn their right hands together, and say,
Those whom God hath joyned together, let no man put a funder.

¶ Then shall the Minister speak unto the People :

Forasmuch as *N.* and *N.* have consented together in holy Wedlock, and have wittensed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this blessing :

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following :

Beati omnes. Psalm cxxviii.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

The wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, &c.

As it was in the, &c.

¶ Or this Psalm.

Deus misereatur. Psalm lxvii.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God, yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the, &c.

¶ The Psalm ended, and the Man and the Woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass againt us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst lead thy blessing upon Abraham and Sarah, to their great com-

fort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This Prayer next following shall be omitted, where the Woman is past Child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assit with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put a funder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this Man may love his Wife according to thy Word, as Christ did love his Spouse the Church; who gave himself for it, loving and cherishing it even as his own flesh; and also that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, blest them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth:

A Li ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of Husbands towards their Wives, and Wives towards their Husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherishest it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. v. 25.*

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them. *Col. iii. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *I S Pet. iii. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforesaid Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands; as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that the reverence her husband. *Ephes. v. 22.*

And

The Visitation of the SICK.

And in his Epistle to the Colossians Saint Paul giveth you this short lesson ; Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Col. iii. 18.*

Saint Peter also doth instruct you very well, thus saying ; Ye wives, be in subjection to your own husbands ; that if any obey not the Word, they also may without the Word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the

ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sara obeyed Abraham, calling him Lord ; whose daughters ye are as long as ye do well, and are not afraid with any amazement. *I S. Pet. iii. 1.*

¶ It is convenient that the new-married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The Order for the Visitation of the SICK.

¶ When any Person is sick, notice shall be given thereof to the Minister of the Parish ; who coming into the sick persons house, shall say.

Please be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant ;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place ;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him ;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers ;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour ; Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him ; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory : or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like :

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your

heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy for his dear Son Jesu Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed :

Take therefore in good part the chastisement of the Lord : For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving, bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain ; he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life is gladly to die with Christ ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons ; I require you to examine your self, and your estate, both toward God and man ; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only begotten Son our Lord ? and that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Remission of sins ;

The Visitation of the SICK.

sins; the resurrection of the flesh; and everlasting life after death?

¶ The sick person shall answer,

All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person be moved to make a special confession of his sins, if he feel his Conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And then the Priest shall say the Collect following:

Let us pray.

¶ Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, asswage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm:

In te, Domine, speravi. Psalm lxxi.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, wherunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cut me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsef together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haft thee to help me.

Let them be confounded and perish, that are against my soul:

let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, haft taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

Unto Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen.

¶ A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this Child, now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, be my live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ A Prayer for a sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit, in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

¶ A Com-

The COMMUNION of the SICK.

¶ A Commendatory Prayer for a sick Person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

¶ A Prayer for persons troubled in Mind or in Conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and maketh him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The COMMUNION of the SICK.

¶ **F**orasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whenever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following:

The Collect.

Almighty, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whosoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John v. 24.

VErily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs Body and Blood, the Curate shall instruct him, That if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The

The Order for the BURIAL of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priests and Clerks meeting the Corps at the entrance of the Churclyard, and going before it, either into the Curch, or towards the Grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John xi. 25, 26.*

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim. vi. 7.*

¶ After they are come into the Church, shall be read one or both of these Psalms following:

Dixi, Cuffodiam. Psalm xxxix.

I said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heappeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

Whén thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, &c.

As it was in the, &c.

Domine, refugium. Psalm xc.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c.

As it was in the, &c.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he hath all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As is the earthy,

CHURCHING of WOMEN.

earthly, such are they that are earthly : and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death !

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee !

¶ Then while the Earth shall be cast upon the body by some standing by, the Priest shall say,

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I Heard a voice from heaven, saying unto me, Write ; From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours. Rev. xiv. 13.

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy Kingdom ; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth, shall live, though he die ; and whosoever liveth and believeth in him, shall not die eternally ; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him ; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life, we may rest in him, as our hope is this our brother doth ; and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : And then the Priest shall say unto her,

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the, &c.

¶ Or Psalm cxxvii. Nisi Dominus.

Except the Lord build the house : their labour is but lost that build it.

Except

I am well pleased : that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snare of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech the, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

A COMMINATION.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father, which art in heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive

us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Answer. From the face of her enemy.

Minister. Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The Woman that cometh to give her Thanks, must offer accustomed offerings ; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMINATION, or Denouncing of Gods Anger and Judgements against Sinners, with certain Prayers to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew or Pulpit say,

B Kithren, in the primitive Church there was a godly discipline, that at the beginning of Lent such Persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord ; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture ; and that ye should answer to every Sentence, Amen : To the intent, that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days ; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

C Ursed is the man that maketh any carved or molten image, to worship it. *Deut. xxvii. 15.*

¶ And the People shall answer and say, Amen.

Minister. Cursed is he that curseth his father and mother. *ver. 16.*

Answer. Amen.

Minister. Cursed is he that removeth his neighbours landmark. *ver. 17.*

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. *ver. 18.*

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow. *ver. 19.*

Answer. Amen.

Minister. Cursed is he that finideth his neighbour secretly. *ver. 24.*

Answer. Amen.

Minister. Cursed is he that lieth with his neighbours wife. *Lev. XX. 10.*

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent. *Deut. XXVII. 25.*

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and

taketh man for his defence, and in his heart goeth from the Lord. *Jer. xvii. 5.*

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Matth. xxv. 41. 1 Cor. vi. 9, 10.*

Answer. Amen.

Minister.

N ow seeing that all they are accursed (as the Pro. Psalm 119. prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart, bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God : he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest ; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming ? *Mal. 3. 2.* Who shall be able to endure when he appeareth ? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night ; and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obdurate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear ; they shall seek me early, but they shall not find me ; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut, and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire *s. Matth. 25. 41.* everlasting

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everlasting, which is prepared for the devil and his angels.
 2 Cor. 6. Therefore, brethren, take we heed betime, while the
 2. day of salvation lasteth; for the night cometh, when none
 3. John 9. 4 & can work: but let us, while we have the light, believe
 12. 35; in the light, and walk as children of the light, that we
 35. Matth. 25. 30. be not cast into utter darkness, where is weeping and
 gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of
 his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him.
 Imai. 1. 18. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they
 Ezek. 18. shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

3 Then shall they all kneel upon their knees, and the Priests and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm:

Miserere mei, Deus. Psalm li.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

B-hold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

Answe. As it was in the beginning, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answe. That put their trust in thee.

Minister. Send unto them help from above:

Answe. And evermore mightily defend them.

Minister. Help us, O God our Saviour;

Answe. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minister. O Lord, hear our prayer;

Answe. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

3 Then shall the People say this that followeth, after the Minister:

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment. And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

3 Then the Minister alone shall say,

The Lord bless us, and keep us, The Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE
PSALTER or PSALMS
OF
DAVID,

Pointed as they are to be sung or said in CHURCHES.

Morning Prayer. The First Day.

Psalm i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Psalm ii. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Psalm iii. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Psalm iv. *Cum invocarem.*

HEAR me, when I call, O God of my righteousness: thou hast set me at liberty, when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Psalm v. *Verba mea auribus.*

PONDER my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hast all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

12 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Psalm vi. *Domine, ne.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Psalm vii. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Left he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Psalm viii. *Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest stille the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Morning Prayer.

Psalm ix. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complains of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Psalm x. *Ut quid, Domine?*

W HY standest thou so far off, O Lord: and hiddest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his sight, and therefore despiseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He

The ii. Day.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou prepest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

Psalm xi. In Domino confido.

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempeit : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

Psalm xii. Salvum me fac.

Help me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is Lord over us ?

5 Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poor ;

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

Psalm xiii. Usque quo, Domine?

How long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me, will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the name of the Lord most Highest.

The iii. Day.

Psalm xiv. Dixit insipiens.

The fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness are in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

Psalm xv. Domine, quis habitabit?

LO R D, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Who doeth these things : shall never fall.

Psalm xvi. Conserva me, Domine.

Preserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another God : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

Psalm xvii. Exaudi, Domine.

Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because

4 Because of mens works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee : from such as rest thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey : and as it were a lions whelp, lurking in secret places.

13 Up Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Psalm xviii. *Diligam te, Domine.*

I Will love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoak out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompence me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

Morning Prayer.

Psalm xix. *Cælenarrant.*

T HE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

Psalm xx. Exaudiat te Dominus.

T He Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire : and fulfil all thy mind.

5 We will rejoice in thy salvation; and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven : even with the wholsome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

Psalm xxi. Domine, in virtute tua.

T He King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

Psalm xxii. Deus, Deus meus.

M Y God, my God, look upon me, why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scum of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb : thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mothers womb.

11 O go not far from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Bashan close me in on-every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lions mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord, shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Psalm xxiii. Dominus regit me.

T He Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.

Psalm xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.
2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

Psalm xxv. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul, my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity, and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

Psalm xxvi. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dealt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocence, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

Psalm xxvii. *Dominus illuminatio mea.*

THE Lord is my light and my salvation, whom then shall I fear : the Lord is the strength of my life, of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up my head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Psalm xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands toward the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their minds the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

Psalm xxix. *Afferte Domino.*

B Ring unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water flood : and the Lord reigneth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

Psalm xxx. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord; O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Psalm xxxi. *In te, Domine, speravi.*

I N thee, O Lord, have I put my trust : let me never be put to confusio[n], deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless thou hearest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

Psalm xxxii. *Beati, quorum.*

B Lessed is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compas me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Psalm xxxvi. *Exultate, justi.*

R Ejoice in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Psalm xxxiv. Benedicam Domino.

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

Psalm xxxv. Judica me, Domine

P Lead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and strop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : ye even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfit of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fainting : and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

The vii. Day.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

Psalm xxxvi. *Dixit injus*tus.

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

Psalm xxxvii. *Noli emulari.*

FR E T not thy self because of the ungodly : neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thy self at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholseth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

P S A L M S.

The viii. Day.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly feeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Psalm xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand prefeth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesse are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishnes.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have rored for the very disquietnes of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickednes, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reprocks.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should

not triumph over me : for, when my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

Psalm xxxix. *Dixi, Custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heappeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a re-buke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Psalm xl. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

Psalm xli. *Beatus, qui intelligit.*

B Lessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity, and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

Psalm xlii. *Quemadmodum.*

L Ike as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : When shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the daytime : and in the night-season did I sing unto him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppreßeth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely,

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ;

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Psalm xlivi. *Judica me, Deus.*

Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresses me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Psalm xlvi. *Deus, auribus.*

We have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me.

8 But it is thou that savest us from our enemies : and putteth them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and putteth us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou scellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me.

17 For the voice of the slanderer, and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrcts of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hiddest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

Psalm xlvi. *Erugetavit cor meum.*

My heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on because of the word of truth, of meekness, and righteousness, and thy right hand shall teach thee terrible things.

6 Thy awrons are very sharp, and the people shall be subdued unto thee : even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrhe, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad,

10 Kings daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the kings palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Psalm xlvi. *Deus noster refugium.*

God is our hope and strength : a very present help in trouble. 2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempeste of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

Psalm xlvi. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trumpet.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God which is very high exalted, doth defend the earth, as it were with a shield.

Psalm xlviii. *Magnus Dominus.*

G Reat is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Juda be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

Psalm xlxi. *Audite hec, omnes.*

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning Prayer.

Psalm li. *Deus deorum.*

T He Lord, even the most mighty God hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather together my saints unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I my self will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly laid God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou sattest, and spakest against thy brother : yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am even such a one as thy self : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Who so offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will I shew the salvation of God.

Psalm li. *Miserere mei, Deus.*

H Ave mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and establish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer young bullocks upon thine altar.

Psalm liii. *Quid gloriaris?*

Why boastest thou thy self, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rafor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm liiii. *Dixit insipiens.*

TH E foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, nor one.

5 Are not they without understanding, that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid, where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion : Oh that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

Psalm liv. *Deus, in Nomine.*

Save me, O God, for thy Names sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Psalm iv. *Exaudi, Deus.*

Hear my prayer, O God : and hide not thy self from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have born it :

13 Neither was it mine adversary that did magnify himself against me : for then peradventure I would have hid my self from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me : for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless my trust shall be in thee, O Lord.

Morning Prayer.

Psalm livi. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle : are not these things noted in thy book ?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In Gods word will I rejoice : in the Lords word will I comfort me.

The xi. Day.

11 Yes, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Psalm lvii. Misere mei, Deus.

B E merciful unto me, O God, be merciful unto me, for my soul trueth in thee : and under the shadow of thy wings shall be my refuge, until this tranny be over past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up, my glory ; awake, lute and harp : I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens : and thy glory above all the earth.

Psalm lviii. Si vere utique.

A Re your minds set upon righteousness, O ye congregations : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb : as soon as they are born, they go astray and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice, when he feeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

Psalm lix. Eripe me de imicis.

D Eliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

The P S A L M S.

The xii. Day.

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Psalm ix. Deus, repulisti nos.

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine : Ephraim also is the strength of my head ; Juda is my law-giver,

8 Moab is my wash-pot, over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Haile not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Psalm lxi. Exaudi, Deus.

H Ear my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou haile been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, haile heard my desires : and haile given an heritage unto those that fear thy Name.

6 Thou haile grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness that may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows,

Morning Prayer.

Psalm lxiii. Nonne Deo?

M Y soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief againt every man : ye shall be slain all the sorts of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out, whom God will exalt :

exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him always, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Psalm lxiii. Deus, Deus meus.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that sweat by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Psalm lxiv. Exaudi, Deus.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

Psalm lxv. Te deum hymnus.

T HOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness,

O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blewest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little vallies thereof: thou makest it soft with the drops of rain, and blewest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatnes.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing.

Psalm lxvi. Jubilate Deo.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found lyars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffreth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Psalm lxvii. Deus misereatur.

G od be merciful unto us, and bles us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righfully, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bles us: and all the ends of the world shall fear him.

Morning Prayer.

Psalm lxviii. Exurgat Deus.

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but let them the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hope ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord, in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temples sake-at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

Psalm lxix. Salve me fac.

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stand fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simplicities, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproach: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jeered upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproach, my shame, and my dishonour: mine adversaries are all in my sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name, shall dwell therein.

lxv. Deus in adiutorium.

Haste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward, and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper and my Redeemer : O Lord, make no long tarrying.

Morning Prayer.

Psalm lxxi. In te, Domine, speravi.

I N thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mothers womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee !

18 O what great troubles and adversities hast thou shewed me : and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God,

playing upon an instrument of musick : and unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

Psalm lxxii. Deus, Judicium.

G IVE the king thy judgements, O God : and thy righteousness unto the kings son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wooll : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the worlds end.

9 They that dwell in the wilderness, shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles, shall bring presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor, when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Psalm lxxiii. Quam bonus Israel !

T RULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush say they, how shall God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 O how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth, that I desire in comparison of thee.

25 My flesh and my heart fail : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

Psalm lxxiv. Ut quid, Deus ?

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.

Psalm lxx. Confitebimur tibi.

Unto thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I laid unto the fools, Deal not so madly : and to the ungodly, set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him forever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Psalm lxxvi. Notus in Judea.

In Jury is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight, when thou art angry ?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still.

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shall thou refrain.

11 Promote unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Psalm lxxvii. Vice mea ad Dominum.

I Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

Psalm lxxviii. *Attende, popule.*

Hear my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn.

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissemble with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the holy One of Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the graffopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies,

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this he was wroth : and took his displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : left the ark that he had pitched among men. ¶

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance,

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

Psalm lxxix. *Deus, venerunt.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God, of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our sight !

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy, wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Psalm lxxx. *Qui regis Israel.*

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast our the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why halt thou then broken down her hedge : that all they that go by pluck of her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

Psalm lxxxi. *Exultate Deo.*

Sing ye merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp, with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou callest upon me in troubles, and I delivered thee : and heard thee, what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Psalm lxxxii. *Deus sicut.*

God standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all the heathen to thine inheritance.

Psalm lxxxiii. *Deus, quis similis ?*

Hold not thy tongue, O God, keep not still silence : refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art only the most Highest over all the earth.

Psalm lxxxiv. *Quam dilecta!*

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be always praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Psalm lxxxv. *Benedixisti, Domine.*

L Ord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning

me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Psalm lxxxvi. *Inclina, Domine.*

B Ow down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me, may see it, and be ashamed: because, thou, Lord, hast holpen me, and comforted me.

Psalm lxxxvii. *Fundamenta ejus.*

H Er foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most high shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall be rehearse: all my fresh springs shall be in thee.

Psalm lxxxviii. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so faint in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hiddest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Psalm lxxxix. *Misericordias Domini.*

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou establish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgements;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of the sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swearest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have:

and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Psalm xc. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Psalm xcii. Qui habitat.

WHoso dwelleth under the shadow of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisom' pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : not for the arrow that flieth by day :

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

Psalm xcii. Bonum est confiteri.

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-likeing.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

Psalm xciii. Dominus regnavit.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Psalm xciv. Deus ultor.

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They finite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurseth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chaffest, O Lord : and teachest him in thy law.

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance.

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

Psalm xcvi. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew our selves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

Psalm xcvi. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Psalm xcvi. *Dominus regnavit.*

THe Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Zion heard of it, and rejoiced : and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

Psalm xcvi. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

Psalm xcix. *Dominus regnavit.*

THe Lord is King, be the people never so impatient : he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The Kings power loveth judgement, thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

Psalm c. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Psalm ci. *Misericordiam & iudicium.*

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand : I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Who so privily flandereth his neighbour : him will I destroy.

7 Who so hath also a proud look, and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Who so leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Psalm cii. *Domine, exaudi*

HEAR my prayer, O Lord : and let my crying come unto thee.
2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and shortened my days .

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment.

27 And as a vulture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Psalm ciii. *Benedic, anima mea*

Praise the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering and of great goodness.

9 He will not always be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitith his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon childrens children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

Psalms civ. *Benedic, anima mea*.

Praise the Lord, O my soul : O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundation of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap : even the cedars of Lebanon which he hath planted.

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.
 22 The sun ariseth, and they get them away together : and lay them down in their dens.
 23 Man goeth forth to his work, and to his labour : until the evening.
 24 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.
 25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.
 26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.
 27 These wait all upon thee : that thou mayest give them meat in due season.
 28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.
 29 When thou hidest thy face they are troubled : when thou takest away their breath, they die, and are turned again to their dust.
 30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.
 31 The glorious majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.
 32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.
 33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.
 34 And so shall my words please him : my joy shall be in the Lord.
 35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Psalm cv. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.
 2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.
 3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.
 4 Seek the Lord and his strength : seek his face evermore.
 5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth ;
 6 O ye seed of Abraham his servant : ye children of Jacob his chosen.
 7 He is the Lord our God : his judgements are in all the world.
 8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;
 9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;
 10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament,
 11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.
 12 When there were yet but a few of them : and they strangers in the land ;
 13 What time as they went from one nation to another : from one kingdom to another people ;
 14 He suffered no man to do them wrong : but reproved even kings for their sakes.
 15 Touch not mine Anointed : and do my prophets no harm.
 16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.
 17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;
 18 Whose feet they hurt in the stocks : the iron entered into his soul ;
 19 Until the time came that his cause was known : the word of the Lord tried him.
 20 The king sent, and delivered him : the prince of the people let him go free.
 21 He made him lord also of his house : and ruler of all his substance ;
 22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.
 24 And he increased his people exceedingly : and made them stronger than their enemies ;
 25 Whose heart turned so that they hated his people : and dealt untruly with his servants.
 26 Then sent he Moses his servant : and Aaron whom he had chosen.
 27 And these shewed his tokens among them : and wonders in the land of Ham.
 28 He sent darkness, and it was dark : and they were not obedient unto his word.
 29 He turned their waters into blood : and slew their fish.
 30 Their land brought forth frogs : yea, even in their kings chambers.
 31 He spake the word, and there came all manner of flies : and lice in all their quarters.
 32 He gave them hailstones for rain : and flames of fire in their land.
 33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.
 34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat up all the grain in their land, and devoured the fruit of their ground.
 35 He smote all the first-born in their land : even the chief of all their strength.
 36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.
 37 Egypt was glad at their departing : for they were afraid of them.
 38 He spread out a cloud to be a covering : and fire to give light in the night-season.
 39 At their desire he brought quails : and he filled them with the bread of heaven.
 40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.
 41 For why ? he remembered his holy promise : and Abraham his servant.
 42 And he brought forth his people with joy : and his chosen with gladness ;
 43 And gave them the lands of the heathen : and they took the labours of the people in possession ;
 44 That they might keep his statutes : and observe his laws.

Evening Prayer.

Psalm cvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.
 2 Who can express the noble acts of the Lord : or shew forth all his praise ?
 3 Blessed are they that alway keep judgement : and do righteousness.
 4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.
 5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.
 6 We have sinned with our fathers : we have done amiss, and dealt wickedly.
 7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.
 8 Nevertheless, he helped them for his Names sake : that he might make his power to be known.
 9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.
 10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.
 11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.
 12 Then believed they his words : and sang praise unto him.
 13 But within a while they forgot his works : and would not abide his counsel.
 14 But lust came upon them in the wilderness : and they tempted God in the desert.
 15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burn up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils.

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Psalm cvii. *Confitemini Dominum.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest,

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which liftest up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil-intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

The xxii. Day.

43 Who so is wise will ponder these things : and they shall understand the loving kindness of the Lord.

Evening Prayer.

Psalm cxviii. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp : I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

Psalm cix. *Dens laudum.*

Hold not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give my self unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

The xxiii. Day.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

Psalm cx. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

Psalm cx. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance :

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Psalm cxii. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

Psalm cxiii. *Laudate, pueri.*

Praise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lords Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and liftest the poor out of the mire,

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

Psalm cxiv. *In exitu Israël.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Juda was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Psalm cxv. *Non nobis, Domine.*

NOt unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not : neither speake they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.
Psalm cxvi. *Dilexi quoniam.*

I Am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell got hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid, thou hast broken my bonds in funder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people : in the courts of the Lords house, even in the midst of these, O Jerusalem. Praise the Lord.

Psalm cxvii. *Laudate Dominum.*

OPraise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

Psalm cxviii. *Confitemini Dominum.*

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The

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P S A L M S.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Oen me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Psalm cxix. Beati immaculati.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corrigit?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy Word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy Word.

Retribue seruo tuo.

ODo well unto thy servant: that I may live and keep thy Word.

2 Open thou mine eyes: that I may see the wonderous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhuc pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy Word.

2 I have acknowledged my ways, and thou hearest me: O teach me thy statutes.

The xxv. Day.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wonderous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy Word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to cove-tousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Eterna super me.

Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

OThink upon thy servant, as concerning thy word: where-in thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shranked from thy law.

4 For I remembered thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time; to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lye against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

*Evening Prayer.**Manus tua fecerunt me.*

Thy hands have made me, and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments.

8 O quicken me after thy loving kindness : and so shall I keep the testimonies of thy mouth.

In eternum, Domine.

O Lord thy word : endureth for ever in heaven :

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine, O save me : for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

Lord, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have restrained my feet from every evil way : that I may keep thy word.

6 I have not shrank from thy judgements : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding : therefore I hate all evil ways.

*Morning Prayer.**Lucerna pedibus meis.*

Thy word is a lantern unto my feet : and a light unto my paths.

2 I have sworn and am stedfastly purposed : to keep thy righteous judgements.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

IHate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me ye wicked : I will keep the commandments of my God.

4 O establish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes : for they imagine but deceit.

7 Thou putteth away all the ungodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Peccati iudicium.

IDeal with the thing that is lawful and right : O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant, O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usedst to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord : and true is thy judgement.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

ICall with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquat deprecatio.

Let my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Psalm cxx. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My foul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

Psalm cxxi. *Levavi oculos.*

IWill lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

Psalm cxxii. *Letatus sum.*

IWas glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem,

3 Jerusalem is built as a city : that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Psalm cxxiii. *Ad te levavi oculos meos.*

UNto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the dispitefulness of the proud.

Psalm cxxiv. *Nisi quia Dominus.*

If the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But

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- 5 But praised be the Lord : who hath not given us over for a prey unto their teeth.
 6 Our soul is escaped even as a bird out of the snare of theowler : the snare is broken, and we are delivered.
 7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

Psalm cxxv. *Qui confidunt.*

- T**HEY that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.
 2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.
 3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

- 4 Do well, O Lord : unto those that are good and true of heart.
 5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers, but peace shall be upon Israel.

Evening Prayer.

Psalm cxxvi. *In convertendo.*

- W**HEN the Lord turned again the captivity of Si-on : then were we like unto them that dream.
 2 Then was our mouth filled with laughter : and our tongue with joy.
 3 Then said they among the heathen : The Lord hath done great things for them.
 4 Yea, the Lord hath done great things for us already : whereof we rejoice.

- 5 Turn our captivity, O Lord : as the rivers in the south.
 6 They that sow in tears : shall reap in joy.
 7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psalm cxxvii. *Nisi Dominus.*

- E**xcept the Lord build the house : their labour is but lost that build it.
 2 Except the Lord keep the city : the watchman waketh but in vain.
 3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.
 4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.
 5 Like as the arrows in the hand of the giant : even so are the young children.
 6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psalm cxxviii. *Beati omnes.*

- B**lessed are all they that fear the Lord : and walk in his ways.
 2 For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.
 3 Thy wife shall be as the fruitful vine : upon the walls of thine house.
 4 Thy children like the olive-branches : round about thy table.
 5 Lo, thus shall the man be blessed : that feareth the Lord.
 6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;
 7 Yea, that thou shalt see thy childrens children : and peace upon Israel.

Psalm cxxix. *Sæpe expugnauerunt.*

- M**ANY a time have they fought against me from my youth up : may Israel now say.
 2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.
 3 The plowers plowed upon my back : and made long furrows.
 4 But the righteous Lord : hath hewn the shares of the ungodly in pieces.
 5 Let them be confounded and turned backward : as many as have evil will at Sion.
 6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up.

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- 7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosom.
 8 So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the name of the Lord.
 Psalm cxxx. *De profundis.*

O Ut of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Psalm cxxx. *Domine, non eſt.*

Lord, I am not high-minded : I have no proud looks.

2 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

Psalm cxxxii. *Memento, Domine.*

LORD, remember David : and all his trouble.

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant Davids sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

Psalm cxxxiii. *Ecce, quam bonus !*

Behold, how good and joyful a thing it is : brethren, to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

Psalm cxxxiv. *Ecce nunc.*

Behold now, praise the Lord : all ye servants of the Lord ;
2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

Psalm cxxxv. *Laudate nomen.*

O Praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;
2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Schon king of the Amorites, and Og the king of Bashan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of mens hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

Psalm cxxxvi. *Confitemini.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever.

12 With a mighty hand and stretched-out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Schon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

Psalm cxxxvii. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lords song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

Psalm cxxxviii. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Morning Prayer.

Psalm cxxxix. *Domine, probasti.*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

The xxix. Day.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fathomed me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psalm cxl. Eripe me, Domine.

D eliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Psalm cxli. Domine, clamavi.

L ord, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

P S A L M S.

The xxx. Day.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balsams break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

Psalm cxliii. Voce mea ad Dominum.

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psalm cxliii. Domine, exaudi.

H ear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Psal. cxliv. Benedictus Dominus.

B lessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my cattle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

The XXX. Day.

P S A L M S.

The XXX. Day.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them : shoot out thine arrows and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Psal. cxlv. Exaltabo te, Deus

I Will magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wonderous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and liftest up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, till such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

Psal. cxvi. Laudate anima mea.

Praise the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is : who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord caret for the righteous.

9 The Lord caret for the strangers, he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Zion, shall be king for evermore : and throughout all generations.

Evening Prayer.

Psal. cxvii. Laudate Dominum.

O Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Zion.

13 For he hath made fast the bars of thy gates : and hath blest thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flower of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He flieth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Psal. cxviii. Laudate Dominum.

O Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his hosts.

3 Praise him sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains, and all hills : fruitful trees and all cedars ;

10 Beasts, and all cattle : worms and feathered fowls ;

11 Kings

Forms of Prayer to be used at S E A.

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him : even the children of Israel, even the people that serveth him.

Psalms cxlii. *Cantate Domino.*

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

Psalm cl. *Laudate Dominum.*

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

Forms of PRAYER to be used at SEA.

¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of common Prayer.

¶ These two following Prayers are to be also used in his Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea, who hast compassed the waters with bounds, until day and night come to an end ; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the Enemy, that we may be a safeguard unto our most gracious Sovereign Lord King G E O R G E, and his Kingdoms, and a Security for such as pass on the Seas upon their lawful occasions ; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours ; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

¶ Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof ; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help : Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments : But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all : And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies sake, in Jesus Christ thy Son our Lord. Amen.

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below ; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up : Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and

save us, for the infinite merits of our blessed Saviour thy Son our Lord Jesus Christ. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things ; Thou sittest in the throne judging right ; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us ; for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the Enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

L ord, be merciful to us sinners, and save us for thy mercies sake.

O Thou art the great God, that hast made and rulest all things : O deliver us for thy Names sake.

O Thou art the great God to be feared above all : O save us, that we may praise thee.

Special prayers with respect to the Enemy.

T Hou, O Lord, art just and powerful ; O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that flee unto thee : O save us from the violence of the Enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

T Hou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples, ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

O Ur Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us

our

Forms of Prayer to be used at S E A.

out trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary Service in the Ship, shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth,

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the priest, if there be any in the ship, pronounce this Absolution:

A Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Psalm lxvi. Jubilate Deo.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious. Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found lyars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm civ. Confitemini Dominum.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their busines in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which liftest up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And

Forms of Prayer to be used at S E A.

And again, when they are minished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Who so is wise, will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress ; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both Winds and Seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore beseech and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at deaths door ; The waters of the sea had well nigh covered us : the proud

waters had well nigh gone over our soul ;

The sea roared : and the stormy wind lifted up the waves thereof,

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ; Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doth wonderous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. xiii. 14.

T He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

I F the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us ;

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

3 After this Hymn may be sung the Te Deum.

4 Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand ; We beseech and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord : To whom with thee, and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2 Cor. xiii. 14.

T He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at S E A.

5 The Office in the Common Prayer Book may be used ; Only instead of these words [We therefore commit his body to the ground, Earth to Earth, &c.] say,

W E therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ, who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A Form

A Form of Prayer with Thanksgiving, to be used yearly upon the Fifth Day of November, for the happy Deliverance of King JAMES I. and the Three Estates of England, from the most traitorous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King William, on this Day, for the Deliverance of our Church and Nation.

- ¶ The Minister of every Parish shall give warning to his Parishioners publickly in the Church, at Morning Prayer the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament made in the Thirteenth Year of King James the First, for the Observation of it.
- ¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.
- ¶ If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

T Morning Prayer shall begin with these Sentences: H. E. Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal. ciii. 8.*
He will not always be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver. 10.*

¶ Instead of Venite, exultemus, shall this Hymn following be used, one Verse by the Priest, and another by the Clerk and People.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. cxvii. 1.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. *ver. 2.*

Many a time have they fought against me from my youth up: may Israel now say. *Psal. cxix. 1.*

Tea, many a time have they vexed me from my youth up: but they have not prevailed against me. *ver. 2.*

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal. xxxv. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. *Psal. lvii. 7.*

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psal. cxlvii. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *ver. 6.*

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psal. lxxx. 17.*

And so will not we go back from thee: O let us live, and we shall call upon thy Name. *ver. 18.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, Ixiv, cxxiv, cxxv.

¶ Proper Lessons.
The First, 2 Sam. xxii. Te Deum.
The Second, Acts xxiii. Jubilate.

¶ In the Suffrages after the Creed, these shall be inserted and used for the King:

Priest. O Lord, save the King.

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ Instead of the first Collect at Morning Prayer, shall these two be used:

A Lmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practises of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing his Majesty King William upon this Day, for the deliverance of our Church and Nation from Popish tyranny, and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast, since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. Amen.

¶ In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth:

A Lmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted and intended this Day to have been executed against the King, and the whole State of England, for the subversion of the Government and Religion established among us; and didst likewise upon this Day wonderfully conduct thy servant King William, and bring him safely into England, to preserve us from the attempts

Gunpowder Treason.

tempts of our enemies to bereave us of our religion and Laws : We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness towards us, expressel in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed : For our sins have cried to heaven against us ; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities ; nor given us over, as we deserved, to be a prey to our enemies ; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin : And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour with the light of thy Gospel, to us and our posterity for evermore ; and that for thy dear Sons sake, Jesus Christ our only Mediator and Advocate. Amen.

¶ Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following :

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same ; Be thou still our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King George, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction ; that they may never prevail against us, or triumph in the ruin of thy Church among us : But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

¶ In the Communion Service, instead of the Collect for the Day, shall this which followeth be used :

Eternal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this and for all other thy great mercies towards us ; particularly for making this Day again memorable, by a fresh instance of thy loving kindness towards us. We bless thee for giving his Majesty King William a safe Arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King George, and all the Royal Family, from all Treasons and Conspiracies ; Preserve him in thy faith, fear, and love ; prosper his Reign with long happiness here on earth ; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle. Rom. xiii. 1.

Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are

ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God : and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also : for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S Luke ix. 51.

¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory :

¶ Whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets. S. Matth. vii. 12.

¶ After the Prayer for the Church Militant, this following Prayer is to be used :

O God, whose Name is excellent in all the earth, and thy glory above the heavens ; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators ; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies : We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated Mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author ; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King George, and a spirit of fervent zeal for our holy Religion, which thou hast so wonderfully rescued, and established a blessing to us, and our posterity. And this we beg for Jesus Christ his sake. Amen.



A Form of Prayer with Fasting, to be used yearly upon the Thirtieth of January, being the Day of the Martyrdom of the blessed King Charles the First: To implore the mercy of God, That neither the guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our Posterity.

¶ If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

¶ The Service on the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that ministreth, shall begin with one or more of these Sentences:

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*
Correct us, O Lord, but with judgement; not in thine anger: lest thou bring us to nothing. *Ver. x. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ Instead of Venite, exultemus, the Hymn following shall be said or sung; one verse by the Priest, another by the Clerk and People.

Righteous art thou, O Lord: and just are thy judgements! *Psal. cxix. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. ix. 33.*

Nevertheless our feet were almost gone: our treadings had well nigh slipped. *Psal. lxxviii. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. *Ver. 3.*

The people stood up, and the rulers took counsel together: against the Lord and against his Anointed. *Psal. ii. 2.*

They cast their heads together with one consent: and were confederate against him. *Psal. lxxxiii. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. *Psal. cix. 2.*

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. *Psal. xli. 9.*

They rewarded him evil for good: to the great discomfort of his soul. *Psal. xxxv. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

The breath of our nostrils, the Anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall be safe. *Lam. iv. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *Ver. 12.* *Psal. xli. 5.*

Let the sentence of guiltiness proceed against him: and now that he liveth, let him rise up no more. *Ver. 8.*

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. xxxv. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. *Lam. iv. 13.*

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen. xlvi. 6.*

Even the man of thy right hand: the son of man whom thou hast made so strong for thine own self. *Psal. lxxx. 17.*

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisd. iii. 2.*

They fools counted his life madness, and his end to be without honour: but he is in peace. *Wisd. v. 4. & iii. 3.*

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisd. iii. 4.*

How is he numbered with the children of God: and his lot is among the saints! *Wisd. v. 5.*

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Psal. xciv. 1. & li. 18.*

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. *Deut. xxi. 8.*

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psal. xxvi. 9.*

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. *Psal. li. 14.*

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal. v. 4.*

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. *Ver. 6.*

O how suddenly do they consume: perish, and come to a fearful end! *Psal. lxxviii. 18.*

Tea, even like as a dream when one awaketh: so didst thou make their image to vanish out of the city. *Ver. 19.*

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O king of saints! *Apoc. xv. 3.*

Righteous art thou, O Lord: and just are thy judgements. *Psal. cxix. 137.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms. ix, x, xi.

¶ Proper Lessons.

The First. 2 Sam. i.

The Second. S. Matth. xxvii.

¶ Instead of the first Collect at Morning Prayer, shall these two which next follow, be used.

O most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First to be (as) this day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people

King CHARLES Martyr.

people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies like, through the merits of thy Son Jesus Christ our Lord. Amen.

Blessed Lord, in whose sight the death of thy saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resiling unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake our only Mediator and Advocate. Amen.

¶ In the end of the Litany (which shall always on this day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ In the Communion Service, after the Prayer for the King [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used:

Most mighty God, &c.
Blessed Lord, in whose, &c. **¶** As in the Morning Prayers.

The Epistle. 1 S. Pet. ii. 13.

Submit your selves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of malice, but as the servants

of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matt. xxi. 33.

There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-pit in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument.

¶ In the Offertory shall this Sentence be read:

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. vii. 12.

¶ After the Prayer [For the whole State of Christ's Church, &c.] these two Collects following shall be used:

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King Charles the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King George, a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

And grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for Evening Prayer.

¶ The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Psalms, LXXIX. XCIV. LXXXV.

¶ Proper Lessons.

The first, Jer. xii or Dan. ix. to ver. 22.

The second, Hebr. xi. ver. 32. and xii. to ver. 7.

¶ Instead of the first Collect at Evening Prayer shall these two which next follow be used:

O Almighty Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial (as on this day) to imbue their hands in the blood of thine Anointed; we having drawn down the same upon our selves by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this Day especially) and to turn from us, and our posterity all those judgements, which we by our sins have worthily deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. Amen.

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment, yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to

endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us. For these thy great Mercies we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

¶ Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used:

O Lord, we beseech thee, &c.

O Most mighty God, &c.

Turn thou us, O good Lord, &c.

{ As before at Morning Prayer.

¶ Immediately before the Prayer of Saint Chrysostom, shall this Collect which next followeth be used:

A lmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the Sacred Person of thine Anointed, hath taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon our selves as sinful dust and ashes: but that according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; and all this for thy Son our Lord Jesus Christ his sake: To whom with thee, and the Holy Ghost, be all honour and glory, world without end. Amen.



A Form of Prayer with Thanksgiving to Almighty God, for having put an end to the great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years interruption : Which unspeakable Mercies were wonderfully compleated upon the Twenty ninth of May, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the observation of the Twenty ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lords Day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth intirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite, exultemus, shall be constantly used.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ *Instead of Venite, exultemus, shall be said or sung this Hymn instead: One Verse by the Priest, and another by the Clerk and People.*

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth, from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal. cxi. 4.*

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal. cxi. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. *Psal. ciii. 6.*

For he will not always be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *verse 10.*

For look how high the heaven is, in comparison of the earth: so great is his mercy toward them that fear him. *verse 11.*

Tea, like as a father pitith his own children: even so is the Lord merciful unto them that fear him. *verse 13.*

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal. lxi. 9.*

Thou sufferest men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *verse 11.*

Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal. cxxxvi. 23, 24.*

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. *Psal. lix. 10.*

They are brought down and fallen: but we are risen and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickednes: they are cast down, and shall not be able to stand. *Psalm xxxvi. 12.*

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord: both small and great. *verse 13.*

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnes. *verse 22.*

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and stubborn generation. *Ver. 6, 9.*

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart. *Psalm lxviii. 26.*

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. *verse 19.*

O let the wickednes of the wicked come to an end: but establish thou the righteous. *Psal. vii. 9.*

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, The Lord be praised. *Psal. xl. 19.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms.
Cxxiv, Cxxvi, Cxxix, Cxviii.

Proper Lessons.

The first, 2 Sam. xix. verse 9, or Numb. xvi. Te Deum.
The Second, The Epistle of Saint Jude. Jubilate Deo.

The Suffrages next after the Creed shall stand thus:

Priest. O Lord shew thy mercy upon us.

Answe. And grant us thy salvation.

Priest. O Lord, save the King.

Answe. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answe. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Answe. Let not the wicked approach to hurt him.

The Kings Restoration.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but
only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall these two
which follow, be used.

O Almighty God, who art a strong tower of defence unto
thy servants, against the face of their enemies ; We yield
thee praise and thanksgiving for the wonderful deliverance of
these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under
which they had so long groaned. We acknowledge it thy
goodness, that we were not utterly delivered over as a prey
unto them : Beseeching thee still to continue such thy Mercies
towards us ; that all the world may know that thou art our
Saviour and mighty Deliverer, through Jesus Christ our Lord.
Amen.

O Lord God of our salvation, who hast been exceedingly
gracious unto this land, and by thy miraculous Providence
didst deliver us out of our miserable confusions, by restoring
to us, and to his own just and undoubted Rights, our then most
gracious Sovereign Lord King Charles the Second (notwith-
standing all the power and malice of his enemies) and by
placing him on the Throne of these Kingdoms, didst restore also
unto us the publick and free profession of thy true Religion
and Worship, together with our former peace and prosperity,
to the great comfort and joy of our hearts : We are here now
before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this Day, shewed unto us,
and to offer unto thee our sacrifice of praise for the same ; humbly
beseeching thee to accept this our unfeigned, though unworthy,
Oblation of our selves, voweding all holy Obedience, in
thought, word, and work, unto thy Divine Majesty ; and promis-
ing all loyal and dutiful Allegiance to thine Anointed Servant
now set over us, and to his Heirs after him : Whom we beseech
thee to bless with all increase of Grace, Honour, and Happiness
in this world, and to crown him with Immortality and
Glory in the world to come, for Jesus Christ his sake, our only
Lord and Saviour. *Amen.*

¶ In the end of the Litany (which shall always this Day be used)
after the Collect [We humbly beseech thee, O Father, &c.]
shall this be said, which next followeth :

Almighty God, who hast in all ages shewed forth thy pow-
er and mercy, in the miraculous and gracious Deliverances
of thy Church, and in the protection of righteous and religious
Kings and States, professing thy holy and eternal Truth, from
the malicious Conspiracies, and wicked Practices of all their
enemies ; We yield unto thee our unfeigned thanks and praise,
as for thy many other great and publick Mercies, so especially
for that signal and wonderful Deliverance, by thy wise and good
providence (as upon this Day) completed, and vouchsafed to
our then most gracious Sovereign King Charles the Second, and
all the Royal Family : And in them, to this whole Church
and State, and all Orders and Degrees of Men in both, from
the unnatural Rebellion, Usurpation, and Tyranny of ungodly
and cruel men, and from the sad Confusions and Ruin thereupon
ensuing. From all these, O gracious and merciful Lord God,
not our merit, but thy mercy ; not our foresight, but thy provi-
dence ; not our own arm, but thy right hand, and thine arm,
did rescue and deliver us. And therefore not unto us, O Lord,
not unto us, but unto thy Name be ascribed all honour, and
glory, and praise, with most humble and hearty thanks, in all
Churches of the Saints : Even so, blessed be the Lord our God,
who alone doth wondrous things ; and blessed be the Name of
his Majesty for ever, through Jesus Christ our Lord and only
Saviour. *Amen.*

¶ In the Communion Service, immediately before the reading of
the Epistle, shall these two Collects be used, instead of the Col-
lect for the King, and the Collect of the Day.

O Almighty God, who, &c.

¶ As before in Morning
O Lord God of our salvation, &c.

¶ Prayer.

The Epistle. 1 S. Pet. ii 11.

D Early beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul ; having your conversation honest among the Gentiles : that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake ; whether it be to the King, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men : As free, and not using your liberty for a cloke of malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. Matth. xxii. 16.

¶ And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cesar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cesar. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's : and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ In the Offertory shall this Sentence be read :

N Not every one that saith unto me, Lord, Lord, shall enter
into the kingdom of heaven ; but he that doeth the will
of my Father which is in heaven. S. Matth. vii. 21.

¶ After the Prayer [For the whole state of Christs Church,
&c.] this Collect following shall be used :

A Almighty God, and heavenly Father, who of thine infinite
and unspeakable goodness towards us, didst in a most extra-
ordinary and wonderful manner disappoint and overthrow
the wicked designs of those traitorous, heady, and high-minded
men, who under the pretence of Religion, and thy most ho-
ly name, had contrived, and well nigh effected the utter de-
struction of this Church and Kingdom : As we do this Day most
heartily and devoutly adore and magnify thy glorious Name for
this thine infinite goodness already vouchsafed to us ; so do we
most humbly beseech thee to continue thy grace and favour to-
wards us, that no such dismal calamity may ever again fall up-
on us. Infatuate and defeat all the secret counsels of deceitful
and wicked men against us. Abate their pride, asswage their
malice, and confound their devices. Strengthen the hands of
our gracious Sovereign King G BORG E, and all that are put in
authority under him, with judgement and justice, to cut off all
such workers of iniquity, as turn Religion into Rebellion, and
Faith into Faction ; that they may never again prevail against
us, nor triumph in the ruin of the Monarchy, and thy Church am-
ong us. Protect and defend our Sovereign Lord the King,
with the whole Royal Family, from all Treasons and Conspira-
cies. Be unto him an helmet of Salvation, and a strong tow-
er of defence against the face of all his enemies : Clothe them
with shame and confusion, but upon himself, and his posterity,
let the crown for ever flourish. So we thy people, and the sheep
of thy pasture, will give thee thanks for ever, and will always be
shewing forth thy praise, from generation to generation, through
Jesus Christ our only Saviour and Redeemer ; to whom with
thee, O Father, and the Holy Ghost, be glory in the Church,
throughout all ages, world without end. *Amen.*



GEORGE R.

OUR Will and Pleasure is, That these three Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, and the Twenty Ninth of May, be forthwith printed and published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of England, to be used yearly on the said Days in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of Our Kingdom of Great Britain, called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Castle of *Windfor* the Twelfth Day of September, 1728. In the Second Year of Our Reign.

By His Majesty's Command.

Townshend.

A Form of Prayer with Thanksgiving to Almighty God; to be used in all Churches and Chapels within this Realm, every Year upon the Eleventh Day of June: Being the Day on which His Majesty began His Happy Reign.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.

¶ This Day being the Festival of the Apostle Saint Barnabas, the proper Office for that Day shall be wholly omitted, and this used instead of it; and there shall be notice thereof given publicly in the Church the Sunday before.

¶ If this Day shall happen to be Whitsunday, the Collects of this Office shall be added to the Office of that Festival in their proper places. And if Monday or Tuesday in Whitun-week, or Trinity Sunday, the proper Psalms here appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before: And in all these cases, the rest of this Office shall be omitted. But if it shall happen to be any other Sunday, this whole Office shall be used as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the Hymn appointed instead of Venite, exultemus, shall be constantly used.

¶ Morning Prayer shall begin with these Sentences:

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men: for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. ii.

¶ 2, 3.

If we say that we have no sin we deceive our selves, and the truth is not in us; But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John i. 8, 9.

¶ Instead of Venite, exultemus, the Hymn following shall be said or sung: one verse by the Priest, and another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the world! Psal. viii, 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him! Psal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. Psal. lxxxiv. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. Psal. lxi. 6. & xxi. 6.

Let him dwell before thee for ever: O prepare thy loving Mercy and faithfulness, that they may preserve him. Psal. lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. Psal. lxxii. 7. & cxlvii. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things. Psal. lxxii. 18.

And blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. Amen. Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Proper Psalms are, xx, xxii, ci.

¶ Proper Lessons.

The First, Josh. i. to the end of ninth Verse. Te Deum.
The Second, Rom. xiii. Jubilate Deo.

¶ The Suffrages next after the Creed, shall stand thus:

Priest. O Lord, shew thy mercy upon us.

Anfw. And grant us thy salvation.

Priest. O Lord, save the King;

Anfw. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Anfw. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Anfw. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Anfw. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Anfw. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Anfw. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Anfw. From the face of our enemies.

Priest. O Lord, hear our prayer.

Anfw. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall be used this following Collect of Thanksgiving for his Majesty's Accession to the Throne.

A lmighty God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased (as on this day) to place thy Servant our Sovereign Lord King GEORGE upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience sake, that neither our sinful passions, nor our private interests may disappoint his cares for the publick good: let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

¶ In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer (for the King and Royal Family) be used.

O lord our God, who upholdest and governest all things in heaven and earth, Receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord GEORGE, as on this day, set over us by thy grace and providence to be our King; and so together with him bless their Royal Highnesses Frederick Prince of Wales, the Princesses of Wales, the Duke, the Princesses, and all the Royal Family; that they all ever truliy in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. Amen.

A Form of Prayer for the Eleventh of June.

¶ Then shall follow this Collect for Gods protection of the King against all his enemies.

Most gracious God, who hast set thy Servant GEORGE our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the Dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprises of all his enemies; that no secret Conspiracies, nor open violences may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and Adversities, through Jesus Christ our Lord. Amen.

¶ Then the Prayer for the High Court of Parliament (if sitting.)

¶ In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal Interest, of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious King, over this Church and Nation: Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his Hand; Let his eyes behold the success of his designs for the Service of thy true Religion established amongst us; And make him a blessed Instrument of protecting and advancing thy truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry fly before his Face; Let not Heresies and false Doctrines distract the Peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these Blessings may be continued to after ages, let there never be one wanting in his House to succeed him in the Government of these Kingdoms; that our Posterity may see his Childrens Children, and Peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epistle. 1 S. Pet. ii. 11.

Dearly beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and

not using your liberty for a cloke of maliceousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gofpel. S. Matth. xxii. 16.

And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesaſ. Then saith he unto them, Render therefore unto Cesar, the things which are Cesaſ: and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Nicene Creed, shall follow the Sermon.

¶ In the Offertory shall this Sentence be read:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matth. v. 16.

¶ After the Prayer [For the whole state of Christs Church, &c.] these Collects following shall be used.

A Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: That as there is but one Body, and one Spirit, and one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceforth be all of one Heart and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

Almighty God, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not; and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GEORGE



GEORGE R.

OUR Will and Pleasure is, That this form of Prayer with Thanksgiving for the Eleventh Day of June, be forthwith Printed and Published, and be used Yearly on the said Day in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's the Fourteenth Day of May, 1728. In the First Year of our Reign.

By His Majesty's Command.

Townshend.

His

His Majesty's DECLARATION.

BEING by Gods Ordinance, according to our just Title, Defender of the Faith, and Supreme Governor of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious Zeal, to conserve and maintain the Church committed to Our Charge, in the unity of true Religion, and in the bond of Peace : And not to suffer unnecessary Disputations, Altercations, or Questions, to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following :

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to Gods Word : Which we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of England : And that if any Difference arise about the external Policy concerning Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained Leave under Our Broad Seal so to do, and We approving their said Ordinances and Constitutions ; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy from time to time, in Convocation, upon their humble desire, shall have Licence under Our Broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established ; from which we will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established ; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles ; and that even in those curious points in which the present Differences lie, Men of all sorts take the Articles of the Church of England to be for them ; which is an Argument again, that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred Years, in different Times and Places, exercised the Church of Christ, We will that all further curious Search be laid aside, and these Disputes shut up in Gods Promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof ; and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sense.

That if any publick Reader in either Our Universities, or any Head or Master of a College, or any other Person respectively in either of them, shall affix any new Sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively ; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent ; he or they the Offenders shall be liable to Our Displeasure, and the Church's Censure in Our Commission Ecclesiastical, as well as any other : And We will see there shall be due Execution upon them.

Articles of Religion.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

Christ did truly rise again from death; and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father, and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the Name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Soline,
Judges,
Ruth,
The I. Book of Samuel,
The II. Book of Samuel,
The I. Book of Kings,
The II. Book of Kings,

The I. Book of Chronicles,
The II. Book of Chronicles,
The I. Book of Esdras,
The II. Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine: Such are these following,

The III. Book of Esdras,
The IV. Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the son of Strach,

Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bell and the Dragon,
The Prayer of Manasses,
The I. Book of Maccabees,
The II. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be receyed in any Common-wealth: yet notwithstanding, no Christian man whatsoeuer is free from the obedience of the Commandments which are called Moral.

VIII. Of the Three Creeds.

The three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth Sin.

Original Sin standeth not in the following of *Adam* (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek οὐρανὸς ὄρεξις, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

X. Of Free-will.

The condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. Of the Justification of Man.

We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

Albeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasant and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say)

ARTICLES OF RELIGION.

say) deserve grace of congruity: yea rather, for that they are not done, as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into Sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by Adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their Faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into Desperation, or into wretchedness of most unclean living, no less perilous then Desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining Eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessary of salvation.

XXI. Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit, and Word of God) they may err, and sometime have erred even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of ministering in the Congregation.

It is not lawful for any man to take upon him the Office of publick Preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the People understandeth.

It is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

XXV. Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens Profession; but rather they be certain sure Witnesses, and effectual Signs of Grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation, but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

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XXVI. Of the Unworthiness of the Ministers, which binders not the effect of the Sacraments.

Although in the Visible Church the evil be ever mingled with the good, and sometime the evil have chief Authority in the Ministrion of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christ's institution and Promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that be not Christened; but it is also a Sign of Regeneration, or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly Signed and Sealed: Faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's Death: insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the wicked, which eat not the Body of Christ in the use of the Lords Supper.

The wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. Of both kinds.

The Cup of the Lord is not to be denied to the Lay People: For both the parts of the Lords Sacrament, by Christ's ordinance and commandment ought to be ministred to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual; and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. Of the Marriage of Priests.

Bbishops, Priests, and Deacons are not commanded by Gods Law, either to vow the Estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at there own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of Excommunicate Persons, how they are to be avoided.

THAT Person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and many be changed according to the diversity of Countries, Times, and mens Manners, so that nothing be ordained against Gods Word. Whoever, through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak brethren.

Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. Of Homilies.

The second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times; as doth the former Book of Homilies, which were set forth in the Time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

¶ Of the Names of the Homilies.

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| 1 Of the right use of the Church. | 10 Of the Reverent Estimation of Gods Word. |
| 2 Against Peril of Idolatry. | 11 Of Alms-doing. |
| 3 Of Repairing and keeping clean of Churches. | 12 Of the Nativity of Christ. |
| 4 Of good Works, first of Fast-ing. | 13 Of the Passion of Christ. |
| 5 Against Gluttony and Drunkenness. | 14 Of the Resurrection of Christ. |
| 6 Against Excess of Apparel. | 15 Of the worthy Receiving of the Sacrament of the Body and Blood of Christ. |
| 7 Of Prayer. | 16 Of the Gifts of the Holy Ghost. |
| 8 Of the Place and Time of Prayer. | 17 For the Rogation Days. |
| 9 That Common Prayers and Sacraments ought to be ministred in a known Tongue. | 18 Of the State of Matrimony. |
| | 19 Of Repentance. |
| | 20 Against Idleneſs. |
| | 21 Against Rebellion. |

XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops, and Bishops, and Ordering of Priests and Deacons, lately set forth in the Time of Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore who-soever are consecrated or ordered according to the Rites of that Book, since the Second Year of the forenamed King Edward, unto this Time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of

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XXXVII. Of the Civil Magistrates.

THE Queens Majestie hath the Chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majestie the chief Government, by which Titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: but that only Prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself, that is, That they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

XXXVIII. Of Christian Mens Goods which are not common.

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

XXXIX. Of a Christian Mans Oath.

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear, when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophets teaching, in Justice, Judgement, and Truth.

The RATIFICATION.

THIS Book of Articles before rehearsed, is again approved and allowed to be bolden and executed within the Realm, by the Assent and Consent of Our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House, in their Convocation, in the Year of our Lord, 1571.

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